1 Rg 4

THE PRAXIS:

OR,

A COURSE

OF

ENGLISH AND LATIN EXERCISES,

In a Series of Exemplifications, from an Initial One for a Beginner at School, to ſuch as are applicable to the Capacities and Circumſtances of young Academics, in order to form a proper Habit of *Thinking*, and *Writing*, at an early Time of Life.

FOR THE USE OF

YOUTH IN THE LESSER SCHOOLS.

Ut in Vitæ et Morum, ſic in Doctrinæ et Studiorum Ratione omni, longe plus poſſunt Exempla, quàm Præcepta.

Rog. Aſchami Ep. 1. fam. ad *J. Sturmium.*

By HENRY BRIGHT, M.A.
MASTER OF NEW-COLLEGE SCHOOL, OXFORD.

OXFORD:

Printed at the CLARENDON-PRESS: and Sold by Meſſ. *Prince* and *Cooke*, Meſſ. *Fletchers*, Mr. *Arnold*, and Mr. *Bliſs*, Oxford; Meſſ. *Rivingtons* in St. Paul's Church-Yard, and Mr. *R. Blamire* the Corner of Northumberland-Street in the Strand, London; and Meſſ. *Merrill*, Cambridge.

M DCC LXXX III.

Enter'd at Stationers' Hall.

MVSEVM
BRITAN
NICVM

THE

PREFACE.

WHOEVER has attended to the Progreſs of his own Mind for any conſiderable Length of Time together, muſt have obſerv'd it advance, from the firſt Opening of Intellect in Childhood, to the more perfect Attainment of it in Youth, by very gradual, and ſlow Stages.

If This be Fact, as every Man's own Experience aſſures him, it may reaſonably be preſum'd, That all Attempts which promiſe to bring forward, and accelerate the Growth of the Thinking Faculty will be favourably receiv'd, at leaſt by Such as are engag'd in the Buſineſs of Education. — With a View to promote this important End; and not without Hopes of Indulgence to what is well intended, the Public are preſented with the following Work; a Work undertaken expreſſly for the ſpecial Uſe of ſuch of the *Leſſer* Schools amongſt us, as either overlook, or do not enough inſiſt upon Compoſition; without once imagining it

can in the leaſt advance, or improve the Plan of Compoſition adopted in the *Public* Schools, where every proper Attention is already paid to Compoſition, and to which had the *Leſſer* Schools always paid equal Attention, THE PRAXIS, as entirely needleſs, wou'd have been unthought of. As far is it's Author from imagining it can at all avail, or be ſerviceable to the Place of his own Education, where the *Firſt Chair* is on all Hands allow'd to be fill'd with ſo much Dignity by the preſent able Maſter, from whoſe inſtructive Tuition the Author, while a Stripling, firſt learn'd to court the Muſe, and from whoſe happy Manner of expatiating on the Claſſics, the Scholars under him are known to catch a Taſte for every Kind of Claſſical Compoſition.

All the Praxis aims at in the following Exemplifications is to train Youth in the Private Seminaries earlier than uſual to Compoſition, in order to prepare them the better for the Public Schools, and Univerſities, and, in ſo doing, to leſſen every Day, more and more, the Cauſe of the Complaint, for which there is confeſſedly but too much Reaſon, *That Youth generally come to the Governors of Colleges in our Univerſities unprepar'd in School-Compoſition.*

THE

CONTENTS.

THE Complaint among the Governors of Colleges in our Univerſities, That Youth generally come to them unprepar'd in School Compoſition. Page 1.

Whence this Unpreparedneſs ariſes. 1, 2.

The Courſe to be taken with a young Mind in order to the Prevention of it. 3, 4, 5, 6.

Engliſh Grammar to be taught previouſly to the Latin. 7.

An Extenſion of the Praxis in Biſhop Lowth's Short Introduction to Engliſh Grammar in the way of Etymology recommended. 8.

The Practice of putting Youth to Latin Compoſition in the Lower Part of the School, and That of deferring all Compoſition in Engliſh as well as in Latin, until a reſpectable Knowledge of Latin is acquir'd, equally condemn'd. 12.

Compoſition in the Mother-Tongue at an early Period recommended. ibid.

The Compoſition in uſe among the Members of Hertford College, Oxford, under the late Rev. Dr. Newton, All in Engliſh, an Extreme. 13.

An

An Engliſh Fable and Moral paraphras'd in the Initial Way for a Beginner. 14.
In the more diffuſe way with ſome addition of Originality thrown in. 17.
An Original Fable and Moral on a Theſis aſſign'd. 19.
A ſecond Fable, &c. 20.
A third Fable, &c. * 21.
A Deſcriptive Eſſay. 22.
An Epiſtle from Sir Thomas Fitzoſborne's Letters introduc'd. 24.
The Reply. 25.
An Epiſtle to the Maſter for an Holyday. 26.
An Epiſtle to the Mayor of a Corporation for a Scholarſhip, or Exhibition. 27.
Another to One of the Senior Burgeſſes on the ſame Occaſion. 28.
An annual Epiſtle of Thanks to the Mayor and Burgeſſes for an Exhibition. 29.
The great Uſe of Epiſtolary Writing at an early Period. ibid.
The great Importance of Writing Themes. 30.
The Parts of which a Theme conſiſts. 31.
An Engliſh Initiatory Theme. N°. 1. 32.
——— N°. 2. 33.
——— N°. 3. 34.
An Engliſh Secondary Theme. N°. 1. 35.
——— N°. 2. 36.
——— N°. 3. 37.
An Engliſh Theme on the Plan of Eſſay Writing. N°. 1. 38.
—— N°. 2. 39.
—— N°. 3. 40.

A Character in imitation of Theophraſtus. 41.
A Dialogue after the Manner of Lucian. 45.
The Life of Agis abridg'd from an Engliſh Tranſlation of Plutarch. 51.
Queſtions and Anſwers reſulting from the Life of Agis. 55.
Queſtions and Anſwers ariſing from the Church Catechiſm. 58.
Exerciſes on Wake's Catechiſm. 60.
Epitomizing of Sermons. 62.
On the Plan of the Chief Heads, or Medulla. ibid.
On the more diffuſe Plan. 67.
Engliſh Sunday Themes. The Affinity between Them and Sermons. 76.
An Engliſh Sacred, or a Sunday Theme. N°. 1. * 77.
——————————— N°. 2. * 78.
——————————— N°. 3. * 79.
A Deſcant on a Scripture Portion for Sunday. 81.
Heads for Exerciſes on the Sabbath. 82.
An Anſwer to the Queſtion, How to write agreeable Proſe. 82.
Introductory Directions previous to writing Engliſh Verſe. 83.
A Fable paraphraſed in Engliſh Verſe after the Manner of Prior. 84.
Another after the Manner of Gay. 85.
An Epigram introduc'd from Martial. 86.
An Engliſh Tranſlation of it. ibid.
An Ode of Anacreon introduc'd. 87.
An Engliſh Tranſlation of it. ibid.
A Form of a Verſe Epiſtle to the Maſter for an Holyday. 88.

An

An Engliſh Ode fram'd out of the Lord's Prayer. 89.
An Engliſh Ode out of the 114th Pſalm. 90.
An Engliſh Ode out of the Poſt-Communion Hymn. 91.
An Original Attempt in the Didactic Way. 93.
Introduction to the making of Latin. 94.
Cautionary Rules to prevent the making of falſe Latin. 99.
A Paradigma repreſenting in one Column bald, or bare Latin, in Another better. 104.
A Paradigma of Elliptical Syntax. 105.
A Paradigma of the Force of the Tenſes from Dr. Clarke's Homer, wherein the Reality of the 2d Future is aſcertain'd. 107.
The Delphin Interpretations, and other Aſſiſtances of the like Kind, condemn'd as hurtful. 109.
Inſtructions for the making of Latin Proſe. 111.
Of the good Effects of Double Conſtruction, or Re-tranſlating, as recommended by Pliny, jun. and us'd by Mr. Aſcham Preceptor to Queen Elizabeth. 112.
The ſame Method in uſe at Eton School, for which the Reader is referr'd to Wyllimott's Particles towards the End. 114.
The 4th Chapter, of the 1ſt Book of Selectæ è Profanis, &c. introduc'd. ibid.
An Engliſh Tranſlation of the ſame, 116.
A Commendation of Selectæ è Profanis. 117.
A Parſing Praxis on Part of the ſame. ibid.
A Critique on the ſaid Chapter. 121.
The Proem of Lucius Florus introduc'd. 122.

An

An Engliſh Tranſlation of it. 124.
The above Chapter reduc'd to Queſtion and Anſwer. 125.
A Commendation of Cæſar's Commentaries. 127.
The 1ſt Chapter of Cæſar's Commentaries introduc'd. 128.
An Engliſh Tranſlation of it. 129.
Short Animadverſions on the Latin Text. 130.
Queſtions and Anſwers out of the ſaid Chapter. 131.
A Fable and Moral introduc'd from Croxall. 133.
A Latin Tranſlation of the Same. 134.
The Soliloquy from Steel's Chriſtian Hero introduc'd. But what Heart can conceive? 135.
A Tranſlation of it. ibid.
N°. 143. p. 220. of ſecond Vol. of Spectator introduc'd. For what is this Life but a Circulation of little mean, Actions? &c. 136.
A Latin Tranſlation of it. 137.
N°. 133. introduc'd from Vol. II. p. 81. Of the Spectator, How ſurprizing is this Change? &c. ibid.
A Tranſlation of it. 139.
Extract from Dr. Johnſon's Lives of the moſt eminent Engliſh Poets, Vol. II. p. 258. Of Gilbert Walmſley, &c. with a Latin Tranſlation of it. 142.
A Latin Theme Initial. N°. 1. 143.
——————————— N°. 2. 144.
——————————— N°. 3. 145.
A Latin Theme Secondary. N°. 1. 146.
——————————— N°. 2. 147.
——————————— N°. 3. 148.

An Original Fable and Moral Latin. N°. 1. 149.
——— ——— N°. 2. 150.
——— ——— N°. 3. ibid.
An unanſwer'd Epiſtle introduc'd from Pliny. 151.
The Reply in Latin. 152.
A Form of a Latin Proſe Epiſtle to the Maſter for a Play-Day. 153.
Forms of Latin Epiſtles uſually preſented previous to the ſtanding for a Scholarſhip or a Fellowſhip. N°. 1. 154.
——— N°. 2. ibid.
——— N°. 3. 155.
——— N°. 4. ibid.
——— N°. 5. 156.
——— N°. 6. 157.
An annual Latin Epiſtle for an Exhibition. ibid.
Petrus, ter abnegato Domino, ſecum loquens, for Sunday. 158.
Introduction to the making of Latin Verſes. 160.
Selections from Horace. 162.
Adonics out of ready made Engliſh. 164.
Adonics out of the Latin Tranſlation of Theocritus's Ode on the Death of Adonis. 165.
Short Tranſlations from ready made Portions of Engliſh. N°. 1. 168.
——— N°. 2. ibid.
——— N°. 3. ibid.
——— N°. 4. 169.
——— N°. 5. ibid.
——— N°. 6. ibid.
——— N°. 7. 170.
——— N°. 8. ibid.

A Fable

A Fable of Æſop in Long and Short Verſe. 171.
An Ode of Horace chang'd into different Meaſures. 172.
An Ode of Anacreon in Latin Sapphics. 173.
A Section of Epictetus in Hexameters after the Manner of Ivie's Imitations of Horace's Sermones. 174.
A Latin Epigram on a Theſis. 175.
A Quadrageſimal or Oxford Lent Epigram. ibid.
A Latin Sapphic to the Maſter for a Play-Day. 176.
A Portion of Philips's Cyder introduc'd. 177.
A Tranſlation of it in Hexameters. 180.
A Portion of Young's Night-Thoughts introduc'd. 182.
The ſame tranſlated in Hexameters. 184.
An Engliſh Song introduc'd. 185.
A Tranſlation of it in Long and Short Verſe. 186.
A Dialogue of Lucian introduc'd. 188.
A Tranſlation of it in Hexameters. 189.
A Collect introduc'd. 191.
A Latin Sapphic Ode of one Staff form'd thence. ibid.
An Alcaic Ode from Micah, Chap. 6. Ver. 6. ibid.
A Sapphic Ode from Solomon's Song, Chap. 2. Ver. 10, 11, 12, 13. 192.
Another Sapphic from a Prayer in Aſh-wedneſday Service. 193.
A Portion of Habakkuk introduc'd. ibid.
The Same in Long and Short Verſe. 194.
The Apoſtle's Creed in Long and Short Verſe. ibid.
The Lord's Prayer in the Same. 195.

The

The 10 Commandments in the Same. ibid.
The 133 Pſalm in the Same Way. 196.
An Ovidian Heroic Epiſtle in the Same. ibid.
An Horatian Luſory Ode. 198.
A Familiar Horatian Epiſtle. 200.
A Journey from Uxbridge to Oxford in Imitation of Horace's Journey to Brunduſium. 201.
Animadverſions on a Fable of Phædrus after the Manner of Monſ. Rollin. 205.
Annotations on the 1ſt Scene of Terence's Andria. 209.
A Plan for a Little Syſtem of Rhetoric. 217.
A Set of Engliſh Declamations. N°. 1. 221.
——————————— N°. 2. 226.
——————————— N°. 3. 234.
A Set of Latin Declamations. N°. 1. 239.
——————————— N°. 2. 243.
——————————— N°. 3. 247.
An anniverſary Latin Oration to be ſpoken at a School-Viſitation. 251.
An Engliſh Oration for the ſame Occaſion. 253.
An anniverſary Copy of Latin Verſes in Elegiacs for the ſame Occaſion. * 255.
An anniverſary Copy of Engliſh Verſes for the ſame Occaſion. * 256.
A Latin Oration on a Claſſical Argument. ibid.
An Engliſh Oration in the Same way. 258.
A new Mode of teaching Latin recommended. 262.
A Reply to ſome Objections which have been, or may be made to the Praxis. 265.
The Concluſion. 269.

THE PRAXIS.

It hath been, and ſtill is, a Complaint among the Governors of Colleges in our Univerſities, *That Youth generally come to them unprepared in Claſſical Compoſition.*

THE Queſtion here ariſing is properly, not how True the Complaint is, but Whence it originates, which naturally brings on another, How this Evil may be removed? In regard to the Cauſe of it, to do Juſtice, it ariſes not from one Source alone, I mean, it ought not to be placed to the Maſter's Account only, but it is partly to be charged to the Parent, and partly to the Maſter. The Parent is in part anſwerable for it, inaſmuch as from his Child's Attainment of Reaſon to the being ſent abroad for Inſtruction, he beſtowed no Pains on the Cultivation of his Underſtanding; but in all that Interval left him to remain in a State of Incogitance, as if it were Time enough for him to think, when

he ſhould be ſent to School, at how remote ſoever a Diſtance that Event ſhould happen. And the Maſter is ſo far accountable for it, in that when entruſted with a Scholar thus unuſed to thinking; and having found him after a few Trials to be barren of Ideas, and averſe to retire within Himſelf, he gave up this Exerciſe for a while, intending to reſume it, as ſoon as his Underſtanding ſhould arrive at ſome Ripeneſs, or poſtpone it, until he ſhould be nearly changing a School for an Univerſity; and then perhaps only teaching him the Structure of a Verſe; or, at the moſt, expecting him to produce once a Week at the Foot of a Latin Theme, written with inſipid Formality, a Couplet of Verſes, wherein is little Meaning, and as little Melody. —— In the mean Time Both are apt to forget, That it is with the Mind, as with the Body; That the Faculties of the Former, as well as the Limbs of the Latter, acquire Strength and Solidity from Uſe and Exerciſe; and that, if the Former be permitted to remain inactive, they will in the ſame Manner as the Latter, in Time, become torpid and unſerviceable. As will appear from the different Education of two Children of apparent equal Abilities. The Former having been always accuſtomed to think for Himſelf, and expreſs his Ideas either in Diſcourſe, or upon Paper, ſpeaks and writes upon every Subject aſſigned him, I mean every Subject his Abilities are equal to, with Eaſe and Freedom. While the Latter, whoſe

whoſe Mind has been wholly left in a State of Incultivation, is unable to ſpeak, or write upon any Subject of the moſt ordinary, familiar Import. Nay 'tis impoſſible you can embarraſs him more than by calling upon him to produce Something in the Sentimental, or even in the Deſcriptive Way. For, in Truth, you call upon him to do That, for the Performance of which he poſſeſſes neither Ideas, nor Expreſſion. —— You might as well expect him to remove the monument. — *Scribendo diſces ſcribere.* The more a Perſon is habituated to Compoſition, the faſter he will advance in that eſſential Exerciſe. In order to which he muſt be previouſly furniſhed with Ideas, which the familiar Inſtruction of the Parent and Preceptor from every Subject occurring, and Object that preſents itſelf, with much Reading, and Encouragement to give his Opinion with Freedom, as well as aſk Queſtions with Unconſtraint, will occaſionally ſupply. By theſe Methods a noble Perſonage habituated his Son * at an early Time of Life to think for Himſelf, and thereby laid the Foundation for the future Orator in the Lower Houſe of the Britiſh Senate, where, as often as he riſes, he conſtantly meets with a diſtinguiſhed Attention. By the ſame Methods had a late popular and able Miniſter ‡ acted in the Tuition of his Sons, over which he preſided with a

* The Right Honourable C. J. F. Eſq;

‡ The late Right Honourable Earl of C.

truly paternal Anxiety, perhaps a Succeſs above his Hopes might have crowned his Endeavours, and at length have convinced him, that a Child may be put to Compoſition, earlier than he could have imagined, with a likely Proſpect of improving under every Tryal. I therefore wiſh the Parent not to let his Child's Underſtanding remain idle a Moment, but at all Opportunities to be ſtoring it with Ideas, as the ſure and only Groundwork of future Compoſition. But if the Parent have ſo far forgotten his Duty to the Child, as to have neglected him altogether, let not however the Preceptor abate his Attention to the Pupil upon a Preſumption the Pupil hath not yet attained his Thinking Faculty; for the Fault is not ſo much in the natural Abilities of the Child, as in the Parent's entire Neglect of improving them, by frequently putting him to ſuch Exerciſes as will enrich his Invention, teach him how to range his Ideas, and cloath them in ſuitable Language. And this is the more immediate Buſineſs of the following Work. But here I can imagine it will be ſaid, That it is a conſiderable Time before a Child arrives at any tolerable Share of Underſtanding, during which Nothing is to be done to much Effect towards improving it. It is indeed melancholly to conſider how much Time is loſt ere the Mind is capable of Inſtruction. Yet in Reaſon's Imbecillity much Good may be done to the Child by the Parent, who ſhould not hold himſelf excuſed from all Attendance

on

on the Child's Improvements. For even in This Interval the Memory may receive great Aſſiſtance in the Retention of a Number of inſtructive Leſſons from the Parent's Inculcation by *vivâ voce*. Which Leſſons are to be gradually lengthened, as the Parent obſerves the retentive Faculty to ſtrengthen. And it is incredible to what a Degree this may be carried. Nor let the Parent be diſheartened hereat, under an Apprehenſion the retentive Faculty, may by large Portions impoſed on it be ſtrained, as I remember a Parent once obſerving to me. For, if the Memory be not overcharged at firſt, but, as I before directed, the Leſſons be lengthened by Degrees, inſtead of being enfeebled, the retentive Faculty, like the Members of the Body, which acquire Strength from Exerciſe, receives an Acceſſion of Vigour from every repeated Exertion of it's Abilities. And now the Child's reaſoning Faculties being enlarged, it were proper to repleniſh his Mind with Ideas immediately taken from outward Objects, and ſome little deſcriptive Book of the viſible World at the ſame Time; That of Comenius is exceedingly well adapted to this Uſe, of which the Twelfth Edition, in Engliſh and Latin, with Cuts, and a new Preface, and Additions by the Rev. and learned Mr. *Jones* is the beſt; the Teacher all along expatiating upon every diſtinct Article, as far as his own Obſervation and Experience will enable him, and it can be made intelligible to the Learner. To which if a

Collection

Collection of ſelect Ænigmas, from eaſy to more difficult ones, were to be joined, it would be found an excellent Help to ſtrengthen the Thinking Faculty. For the Truth of which I refer any body to the ſingular Alertneſs and Quickneſs of Thinking evident in ſuch Children as are verſed in ænigmatical Exerciſes, wherein adult Youths of excellent Underſtandings in other Reſpects, but unaccuſtomed to ſuch Exerciſes have appeared inferior. To theſe Aſſiſtances if Inſtruction in the four firſt Rules of Arithmetic were ſuperadded, to be propoſed, not as a Leſſon, but as an Amuſement at Intervals, in which even Children are many Times obſerved to diſcover a Readineſs, it would prove another excellent Help to the Thinking Faculty. Where I cannot help obſerving, That, except among Children intended for a mercantile Life, Arithmetic is not inculcated ſoon enough in Grammar Schools. Whence Academics, of handſome Attainments and Qualifications in other Reſpects, when they come to Calculations, for want of a Knowledge of Numbers, are put to great Inconveniencies in the Purſuit of their Studies, by being unable to keep up with the Reſt of the Claſs. — The Child's Underſtanding being hereby conſiderably ſtrengthened, he ſhould immediately be made acquainted with the Principles of Grammar, by which I do not underſtand he ſhould be taught them according to that abſurd Uſage adopted in the Schools amongſt us, of being entered

entered at once in the Latin Grammar, antecedently to the Knowledge of the Mother Tongue *, which is the beſt Introduction to the Knowledge of every Kind of Literature beſides; but that he ſhould be put into ſome conciſe, clear, and comprehenſive Syſtem of Engliſh Grammar, ſuch as is the laſt Edition of Biſhop *Lowth*'s Introduction, which having by the Maſter's Explanation underſtood and digeſted, he ſhould often analyſe Engliſh in a parſing Praxis, beginning always from ſhort eaſy Portions, and proceeding by Degrees to longer Ones. For an Example of Grammatical Reſolution I refer him to the Praxis in *Lowth*'s ſhort Introduction to Engliſh Grammar. See Page 138. At the ſame Time I could wiſh his Inſtructor would extend the ſaid Praxis by requiring the Derivation of the Words in the Manner following.

* See the ſame Opinion enforced by the Right Rev. and learned Lord Biſhop of London in his Short Introduction to Engliſh Grammar, page 9. of the Preface. ——

A competent Grammatical Knowledge of our own Language is the true Foundation upon which all Literature, properly ſo called, ought to be raiſed. If this Method were adopted in our Schools, if Children were firſt taught the common Principles of Grammar, by ſome ſhort and clear Syſtem of Engliſh Grammar, which happily by its Simplicity and Facility is perhaps fitter than any other for ſuch a Purpoſe, They would have ſome Notion of what they were going about when they ſhould enter into the Latin Grammar, and would hardly be engaged ſo many Years as they now are, in that moſt irkſome and difficult Part of Literature, with ſo much Labour of the Memory, and with ſo little Aſſiſtance of the Underſtanding.

Fifteenth. An Adjective of Number Ordinal, from the Adjectives *Five*, and *Ten*, of Number *Cardinal.*

Governour. A Subſtantive from the Verb Active, *to govern.*

Wilderneſs. A Subſtantive from the Adjective *wild.*

Repentance. A Subſtantive from the Verb Neuter, *to repent.*

Remiſſion. A Subſtantive from the Verb Neuter, *to remit.*

Leathern. An Adjective from the Subſtanſtantive, *Leather.*

Girdle. A Subſtantive from the Verb Active, *to gird.*

Mightier. An Adjective compared thus: *Mighty* Poſitive, *Mightier* Comparative, *Mightieſt* Superlative, from *Might* a Subſtantive.

Annexed are Rules of Engliſh Etymology, to prove which the Scholar, for an Exerciſe, may be called upon to bring equivalent Examples of his own.

Subſtantives often come from Verbs, as *Buyer* from the Verb, *to buy.*

Subſtantives in ſome Caſes make Verbs with ſome Change in the Termination, as *to glaze*, from *Glaſs*; *to graze*, from *Graſs*, &c.

Subſtantives ſometimes become Verbs without any Change in the Termination, as, *to houſe*, or receive into a Houſe, from *Houſe* the Subſtantive.

Subſtantives

Subſtantives ſometimes become Adjectives, as,

A *Silver* Cup, *Sea* Matters, *Summer* Evenings.

From Subſtantives come other Subſtantives, ending in *head*, and *hood*, ſignifying State, Condition, or Quality; as *Godhead*, *Manhood*, *Widow-hood*, *Knighthood*, *Likelihood*.

In *dom*, ſignifying Office or Charge with Dominion real, or ſuppoſed, as *Kingdom*, *Popedom*, *Chriſtendom*; or State and Condition, as *Freedom*, *Thraldom*.

In *ſhip*, denoting Office, as *Stewardſhip*; or Rank, as *Lordſhip*.

In *rick* and *wick*, denoting Office, as *Biſhoprick*, *Bailiwick*.

In *kin*, denoting Diminution, as *Lambkin*.

In *ing*, importing the ſame, as *Duckling*.

From Subſtantives and Adjectives come other Adjectives

In *ly*, as *Godly*, *Goodly*, implying Likeneſs.

In *iſh*, as *Theiviſh*, *Softiſh*, implying Diminution.

From Subſtantives come Adjectives

In *en*, ſignifying bodily Subſtance, as *Oaken*.

In *ful*, ſignifying Fulneſs, as *Playful*.

In *ſome*, ſignifying the ſame, as *Quarrelſome*.

In *leſs*, implying Want, as *Pennyleſs*.

In *y*, importing Abundance, as *Healthy*.

Adjectives ſometimes become Subſtantives with an Article prefixed, as *Black*, *a Black*.

From

From Adjectives come Subſtantives ending
In *neſs*, ſignifying the Nature of a Thing, as *Softneſs*.
In *th*, as *Truth* from *True*; *Width* from *Wide*.

From Adjectives come other Adjectives having *in* prefixed, implying Negation, as *Incredulous*.
With *un* prefixed, implying Negation, as *unpleaſant*.

From Adjectives come Verbs with an Addition of *en* final, as from *Black*, to *Blacken*.

Many Words come from the Preſent Tenſe of Latin Verbs, as *Contend* from *Contendo*.

Many come from the Latin Supine, as *Detect* from *Detectum*.

Engliſh Words derived from the Latin Tongue are moſtly convertible into Latin again, by changing the Final Syllable

nce, or *cy*, into *tia*, as *Temperance*, *Clemency*, *Temperantia*. *Clementia*.
ion, into *io*, as *Religion*, *Religio*.
ty, into *tas*, as *Puberty*, *Pubertas*.
ude, into *udo*, as *Plenitude*, *Plenitudo*.
id, into *idus*, as *morbid*, *morbidus*.
ute, into *utus*, as *acute*, *acutus*.
ene, into *enus*, as *obſcene*, *obſcenus*.
ure, into *urus*, as *pure*, *purus*.
nt, into *ns*, as *diligent*, *diligens*.
al, into *alis*, as *univerſal*, *univerſalis*.

Another Exerciſe proper for Youth may be to learn how to diſtinguiſh diſſyllable Nouns from

from Verbs of the ſame Length by their accentual Marks of Difference, as in the two following Columns in Dr. *Foſter*'s Eſſay on the different Nature of Accent and Quantity, Edit. 2d. page 64.

Nouns Trochaic.	Verbs Iambic.
Frēquĕnt	Frĕquēnt
Cōnvĕrſe	Cŏnvērſe
Cōncĕrt	Cŏncērt
Prōcĕſs	Prŏcēſs
Prēmĭſe	Prĕmīſe
Rēfŭſe	Rĕfūſe
Prōdŭce	Prŏdūce
Prēſĕnt	Prĕſēnt
ōbjĕct	ŏbjēct
Prōjĕct	Prŏjēct
ābſent	ăbſēnt
Cōntĕſt	Cŏntēſt
Cōndŭct	Cŏndūct
Dēſcănt	Dĕſcānt

To which additional Examples might be ſubjoined by the Scholar in the Manner following.

Cōnflĭct	Cŏnflīct
Cōnſĕrve	Cŏnſērve
Cōnſŏrt	Cŏnſōrt
Cōntrăct	Cŏntrāct
Cōnvĕrt	Cōnvērt
Cōnvĭct	Cŏnvīct
Fĕrmĕnt	Fĕrmēnt
Rĕcŏrd	Rĕcōrd
Sōlăce	Sŏlāce.

If *Lowth*'s Grammar, after our Endeavours to make it intelligible, be too difficult, *Aſh*'s Gramma-

Grammatical Inſtitutes, or Introduction to *Lowth*'s Grammar may be previouſly read for a Time, till it *is* intelligible. As ſoon as initiated in the Mother Tongue, the Scholar may now with Propriety begin the Latin Grammar. At the ſame Time I would adviſe his Inſtructor to put him to Compoſition in the Mother Tongue, nor abſurdly defer it, till he ſhall have attained a Fund of Latinity for Expreſſion. Where I muſt obſerve, That the Cuſtom of putting a Boy to Latin Compoſition in the Lower Part of the School, and that of deferring all Compoſition until a reſpectable Knowledge in the Latin Language is acquired, are equally wrong. If Compoſition in Latin be begun ere a competent Acquaintance with the Claſſic Authors in that Language is attained, and the Manner of Compoſition among them become familiar, the Scholar not only falls into wrong Idioms, but his whole Manner of Compoſition is vernacular, demonſtrating to ſuch as are better acquainted with the Claſſics than himſelf, That a raw Latiniſt had attempted to render a Peice of preconceived Engliſh into Latin. And if Compoſition be deferred altogether in Engliſh, as well as in Latin, the Mind, which might have been exerciſed at a more early Period in the Mother Tongue with Succeſs, having been unexerciſed in Thinking for ſo long a Time, contracts by Degrees an almoſt invincible Averſion to Thinking. I therefore adviſe once more That this Exerciſe be begun in Engliſh, and that early;

early; That it be continued in the ſame a conſiderable Time; That it be given up at no Time, but after a while interchanged with Latin Compoſition. The Plan adopted by the late learned and indefatigable Dr. *Newton* of Hertford College, which required all the College Exerciſes to be penned in Engliſh, had this Uſe in it, That it encouraged a Freedom of Thinking, improved the Members of it in Engliſh Compoſition, and thereby qualified them, as Himſelf well obſerved, to diſcharge the more ably the reſpective Characters of the future Senator, Eccleſiaſtic, and Advocate.—It had however been more agreeable to the Meridian of a College in one of our Univerſities, had theſe Exerciſes been alternately penned in Engliſh and Latin.—But to return. For a Firſt Exerciſe *, let the Scholar, after having once or twice articulately rehearſed, or heard rehearſed a Fable and Moral, immediately be required under the Maſter's Eye, to prevent Aſſiſtance from Others, to take down upon Paper, or a Slate, which I rather approve of, as much of Each, as he ſhall be found able to retain. Here the Firſt Attempts will be but imperfect; but however imperfect, They muſt be ſtill accepted as Firſt Attempts, even if they be no more than the Words of the Fabuliſt. The Scholar after a while will outgrow the Want of Expreſſion he laboured under, and, warmed with the

* Quintilian's Inſtitutes. B. 1. Chap. 6.

Subject

Subject aſſigned him, will immediately run off upon it, expreſſing himſelf with Eaſe, and promiſing a plentiful Harveſt. For his Aſſiſtance herein, I will explain myſelf by bringing before him a Fable and Moral from *Croxall*'s Æſop, and then ſubjoining a Paraphraſtical Praxis upon Both. — Be it That of

Mercury and the Carver. See *Croxall*, p. 296.

Mercury having a Mind to know how much he was eſteemed among Men, transformed himſelf into the Shape of one of them; and, going into a Carver's Shop, where little Images were to be ſold, he ſaw Jupiter, Juno, Himſelf, and moſt of the other Gods and Goddeſſes. So pretending that he wanted to buy, ſays he to the Carver, what do you ask for This? and pointed to the Figure of Jupiter. A Groat ſays the Other. And what for That? meaning Juno. I muſt have ſomething more for That, ſays he. Well, and what is the Price of This, ſays Mercury, nodding his Head at himſelf. Why, ſays the Man, if you are in earneſt, and will buy the other Two, I will throw you That into the Bargain.

A Paraphraſe on the above Fable.

Hermes impatiently deſirous of hearing what Account he was held in here below, came down as one of us, and entering a Shop, where Statues were expoſed to Sale, among thoſe of the Gods and Goddeſſes, he beheld his own Effigy. Whereupon inquiring, as if he

he meant to deal, and turning to the Statuary, what is the Price of this Jupiter? ſays he. A Mark anſwered the Statuary. And what of this Juno? Two Marks, anſwered he. And what is the Price of This? added Hermes, laying his Hand upon his own Effigy. Why Friend, anſwered the Statuary, If you really mean to take the Two Former, as it may tempt you to become a Cuſtomer again, I'll fling you This in to boot.

The Moral from Croxall.

Nothing makes a Man ſo cheap and little in the Eyes of diſcerning People as his Enquiring after his own Worth, and wanting to knew what Value Others ſet upon him. He that often buſies himſelf in ſtating the Account of his own Merit will probably employ his Thoughts upon a very barren Subject; thoſe who are full of Themſelves, being generally the emptieſt Fellows. Some are ſo vain as to hunt for Praiſe, and lay Traps for Commendation; which when they do, it is Pity but they ſhould meet with the ſame Diſappointment as Mercury in the Fable. He that behaves himſelf as he ſhould do, need not fear procuring a good Share of Reſpect, or raiſing a fair, flouriſhing Reputation. Theſe are the inſeparable Attendants of Thoſe that do well, and in courſe follow the Man that acquits himſelf handſomely. But then they ſhould never be the End or Motive of our Purſuits: Our principal Aim ſhould be the Welfare

Welfare and Happineſs of our Country, our Friends, and Ourſelves, and That ſhould be directed by the Rules of Honour and Virtue. As long as we do This, we need not be concerned what the World thinks of us. For a Curioſity of that Kind does but prevent what it moſt deſires to obtain. Fame in this Reſpect is like a whimſical Miſtreſs; She flies from Thoſe who purſue her moſt, and follows ſuch as ſhew the leaſt Regard to her.

A Paraphraſe on the above Moral.

A Perſon never appears ſo ridiculous in the Judgment of underſtanding Men, as when asking Queſtions about himſelf, and ſeeming anxious to learn how the Generality think of him. Whoever is occupied in eſtimating the true Proportion of his own Deſert will in all likelihood find himſelf engaged in an unprofitable Buſineſs; ſuch as are blown up with Self-conceit being obſerved of all Men to be the moſt inſignificant. So paſſionately deſirous are many to be well-ſpoken of, That they ſpare no Pains to gain Applauſe, and even lay Trains for Compliments. Whenever ſuch Attempts prove unſuccesful every Body muſt as much be delighted at it, as the Reader is at the Fate of Hermes in the Fable. So long as a Man acts uprightly, there is no doubt but he will have the World's Eſteem, and lay the Baſis of a good Reputation thro' Life. It is indeed the natural and genuine Reſult of a Life ſpent in a Courſe of Virtue. But altho' this

this be due to the virtuous, yet ought it by no means to be the ſole Aim and Object of our Actions, which are firſt to be referred to the Good of the Community, then our private Connexions, and afterwards ourſelves. But each of theſe under the conſtant Influence of Honour and Virtue. While we thus act, we need not be much ſollicitous about the World's Opinion of us. Such a Sollicitude will be the ſureſt Obſtacle againſt our obtaining it's Eſteem. On which Account Fame may not unfitly be compared to the fantaſtic Fair One, who behaves with Coldneſs to ſuch as have the greateſt Affection for her, but expreſſes a Reſpect for thoſe alone, who ſhew the greateſt Indifference towards her. — —

And now being arrived at a Readineſs of Expreſſion, and enabled by daily Practice to change the Letter of the Text into good paraphraſtic Engliſh, he ſhould be called upon to raiſe from the Ground-work of the Fable what ariſes indeed thence, yet could not have been hit upon without ſome little Exertion of his inventive Faculty. For his Information in this Exerciſe I give him the following Example of a Praxis upon the Fable and Moral of *Croxall* above-written.

A Second Praxis on the Fable of Mercury and the Carver from Croxall.

While the Gods and Goddeſſes were ſleeping off a Surfiet of Nectar and Ambroſia, each in the Cabin made for him by Vulcan,

Mercury their Errand-Boy ſtole away one Morning, and alighting at one Spring upon Earth, and having diveſted himſelf of his Epaulettes, which might have occaſioned him to be ſmok'd, he goes into the Lapidary's in Piccadilly, and looking about him with a conſequential Air, as if he meant to buy, What, ſays he, ſhall I give you for that Juno? Sir, the Price is Fifty Marks. And how much for yonder Jupiter? Forty, Sir. And that caſt Mercury? Why Sir, as it has hung upon our Hands ever ſince we ſold the Fellow to ſome College, who we thought had ordered a Couple, when in reality they beſpoke but One, and I ſuppoſe you mean to take the Two Former, you ſhall have This in to boot.

A Second Praxis on the Moral of Croxall.

Praiſe is a Tribute due to Merit of every Kind, and the World is ſeldom obſerved to be backward in the Payment of it. But then it is a Tribute with more Propriety received, than exacted. He therefore who would enſure the public Eſteem, has only to convince us that his whole Behaviour is influenced by the Principles of Honour and Conſcience, and Praiſe the Reward of them that do well will of courſe follow. But all Endeavours to draw Compliments from Others, however artfully veiled, all Inquiries how we ſtand in the World's Eſteem, in regard to Perſon, Underſtanding, or Learning, are by men of ordinary Diſcernment eaſily ſeen through, are to the

the laſt Degree fulſome, and ſure to be received with all the Contempt they deſerve. But if empty Men were able to ſucceed to the full Extent of their Hopes, of what Uſe after all, are the joint Applauſes of Mankind which their own Hearts informed them They were undeſerving of. They might it is likely be ſubſervient to the carrying on of petty, private Views, and ſiniſter Ends, but they could not in the leaſt advance a Man's Happineſs, which can only reſult from a Conſciouſneſs of Integrity. —— ——

Being improved in this Exerciſe, for the ſtrengthening of the Pupil's inventive Faculty, let a Subject be given him to write a Fable and Moral upon, out of his own Head. Be it,

The Unreaſonableneſs of human Diſcontents.

A Fable. N°. 1.

The Oyſters addreſſing Jupiter.

Once upon a time a Complaint was preferred by the Tribe of Oyſters to Jupiter, importing, That, while Birds were endowed with the Power of Flying, Hares with Swiftneſs of Feet, and Fiſhes with Fins to convey themſelves through the Water with Celerity, They were impriſoned in a Shell, and withal intreating him to conſider their unequal Allotment, and releaſe Them from their Impriſonment; when the God only reminded them That other Animals were obliged to wander up and down in ſearch of Food, while Themſelves enjoying an eaſy Life, were conſtantly

plump and in good Order, exempt from all Anxiety for a Proviſion.

The Moral.

We learn hence That a Compariſon of Ourſelves with Others, if it be but impartially made, excites rather Acquieſcence than Impatience.

Take another Subject for a Second Fable.

Whatever is, is Right. A Fable. N°. 2.

The Lyoneſs and her Whelp. A Fable.

A Lyoneſs having one Evening ranged all the Foreſt over in ſearch of Food to no Purpoſe, was at length obliged to return home without her Prey; when one of her Whelps impatient for her Supper, thus accoſted her: In troth, Mother, I don't ſee the wiſdom of Nature's Intention, in having given us Swiftneſs, while it hath left us unprovided with Scent, which would have enabled Parents to provide for their Offspring. Hold your ſaucey Tongue anſwered her Mother, and, ceaſing to reproach Nature, becauſe you chance for once to go to Bed ſupperleſs, reflect, that if I commit ſuch Ravages among the Brute-Creation, aſſiſted only by Swiftneſs, how much worſe Havock would have enſued from the Gift of Scent added to Swiftneſs.

The Moral.

We collect hence this inſtructive Leſſon, That in every Thing Nature acts to the Beſt Ends;

Ends; and that, however ſhort-ſighted Mortals may determine to the contrary, the preſent Order of the World cannot be changed, or in the leaſt altered, but for the worſe.

Take a Third.

Adverſity ſuggeſts uſeful Expedients.

The Officer and the Troop-Horſe.

A Fable. N°. 3.

A certain Horſe having ſerv'd a Number of Campaigns on the German Continent in an Engliſh Troop, under the ſame Rider, was upon the Reduction of the Corps, after a Peace, diſpoſed of to various Owners, till at length he came into the Poſſeſſion of an old Officer upon Half-pay, who by ſome means underſtanding he formerly mounted a Trooper of his own Corps at the Battle of Fontenoy, made a Purchaſe of him, to divert Himſelf and Lady with Airings about the Metropolis in an open Chair. In which Capacity while Fontenoy (that was now the Name of this Horſe) was ambling about with his new Poſſeſſors upon an Heath in the Neighbourhood of one of the Royal Palaces, up came the King's Hounds, and a Stand being made near the Chair with a Flouriſh of Horns, till the Royal Hunters ſhould be re-aſſembled, the Troop-Horſe animated by the Muſic, and forgetful of his Infirmities, as well as the Charge behind him, ſet out with the Dogs, as ſoon as they were thrown off, impatient of Reſtraint. In vain the good old Officer, anxious more for his Aſſociate than Himſelf, en-

deavour'd to pull him in; but at length hit upon a ſure Expedient, by pronouncing with a Soldier's Emphaſis the Word *Halt*. Whereupon the Beaſt immediately ſtopt; and thus the Danger being ended, their Apprehenſions ended at the ſame Time *.

The Moral.

It oftentimes happens that in critical Exigencies better Expedients occur to the Mind, as it were ſpontaneouſly, than all the wiſeſt Heads united in leſs trying Circumſtances could have devis'd. — — —

Let the Scholar be required in turn to write his Thoughts on ſome Subject in the Deſcriptive Way. For a Tryal let it be taken from the Sun, as an Argument the moſt abundant in Matter, and therefore a Topic, upon which a Youth habituated to Reflection and Obſervation, expreſſes himſelf with the greater Eaſe. As he may be deſirous of a Specimen of the Deſcriptive Kind in order to ſet the Pupil a-going, I preſent him with the following Example.

A Deſcriptive Eſſay.

The SUN is a glorious Planet, of infinite Conſequence to the World. 'Tis not only the Source of Light, but the Spring of Heat and Life alſo. The Preſence of it immediately diſpels the Gloom of Night; and the Face

* The Fable above written is entirely grounded upon Fact. The Scene was Hounſlow-Heath, the chief Perſonage in the Royal Hunt PR-NC-SS AM-L-A, and the Officer Captain, ſince Major, H-PB-RN.

of

of Nature, which ere now was a mere Blank, appears an extenſive Scene of Objects all in one Reſpect or other highly ſubſervient to the Good of Man. It's Influence gives Energy to both Animal and Vegetable Life, The frozen Inhabitant of the North from a Statue becomes a Being alive, and active, experiencing in Himſelf all the Force of the vernal Delight. The Brute Creation every where catch the Fire; and expreſs it's Effects in innumerable Ways peculiar to themſelves, and their reſpective Kinds, either in rude Bellowings, uncouth Gambols, or agreeable Melody. Air, Earth and Water are peopled with a Generation To-day, which exiſted not Yeſterday; and which had never exiſted but for it's enlivening Influence. Every Drop includes a Tribe, and every Leaf is overſpread with a Colony. Multitudes are ſaid to reſide on a Plumb, and Myriads are ſeen to riot in a Sunbeam. The Seed, which had hitherto lain in the Womb of Earth, apparently deſtitute of every Principle of Vegetation, now ſwells and expands itſelf; and the Tree which all the Winter ſeem'd a Trunk only, puts forth Leaves, which in due Seaſon are ſucceeded by Flowers for Fragrance, Fruits for Food, and Materials for Medicine. If one Species of Idolatry be more excuſeable than Another, That is It which hath for it's Object this incomparable Luminary, whence theſe, and a thouſand other uſeful Effects unmention'd immediately flow. Let Heathens

in

in Ignorance worſhip it. Be it mine every Morning and Evening to bleſs the Maker of it, and adore him for it's Influences. — —

For the ſame Purpoſe, and to make trial of the Talent of the Scholar in Deſcription we may make choice of the following Arguments, The *Four Elements*, the *Four Quarters* of the *World*, the *Four Seaſons* of the *Year*, or the *Four Ages* of *Man*. Or a ſingle word may be given out for exerciſing his Invention, as, A *Roſe*, A *Lion*, an *Horſe*, &c.

For the ſake of a Change, as well as to begin the Formation of an Epiſtolary Style, he might not improperly be required to give a Reply to ſome unanſwer'd Epiſtle. An Anſwer to the following in Sir Thomas Fitz-osborne's Letters is at his Service.

Letter. 7. To Hortenſius.

Your excellent Brawn wanted no additional Recommendation to make it more acceptable, but that of your Company. However though I cannot ſhare it with my Friend, I devote it to his Memory, and make daily Offerings of it to a certain Divinity, whoſe Temples, tho' now well nigh deſerted, were once held in the higheſt Veneration: She is mentioned by antient Authors under the Name and Title of *Diva Amicitia*. To Her I bring the Victim, you have furniſhed me with, in all the Pomp of Roman Rites. Wreathed with the ſacred Vitta, and crowned with a Branch of Roſemary, I place it on an Altar of well-poliſhed Mahogony,

Mahogony, where I pour Libations over it of acid Wine, and ſprinkle it with Flower of Muſtard. I deal out certain Portions to thoſe who aſſiſt at this ſocial Ceremony, reminding Them with an *Hoc Age*, of the important Buſineſs upon which they are aſſembled, and conclude the Feſtival with this votive Couplet:

Cloſe as this Brawn the circling Fillet binds,
May Friendſhip's ſacred Bands unite our Minds.

Farewel.

The Reply.

Your obliging Epiſtle has indeed, my dear Sir, done the Preſent I ſent you the greateſt Honour; and ſhews at the ſame time the creative Power of your Invention to be not inferior to the Warmth of your Affection, in exalting out of Nothing a Bit of Brawn, which when I ſent I was indeed actuated only by pure Friendſhip. But I will not engage for Myſelf, That I ſhall always hereafter act from the ſame Motive only. For another Year if I ſend you the like Preſent, I ſhall expect to be repaid in Epiſtolary Coin. As intereſted however as I may ſo far appear, I ſtill am a zealous Obſerver of the Rites of the Goddeſs you mention, at whoſe Shrine I conſtantly pour out a Libation of Wine in behalf of abſent Friends. In the midſt of which Rites ſhould you drop in accidentally, there is no Perſon I could unite with in the Celebration of them more cordially than Yourſelf, whom I know to be poſſeſs'd of the two

principal

principal Affections, indiſpenſably required of All thoſe who bend the Knee to the Goddeſs *Amicitia*, Sociableneſs, and Sincerity.

Adieu.

There is a Species of Epiſtles uſed in ſome Schools amongſt us, I mean Thoſe which ſupplicate the Maſter for an Holyday, which Indulgence is never obtain'd, unleſs an Epiſtle be previouſly preſented to the Maſter. This is an Exerciſe of ſuch Uſe, that it ought at no time to be given up. When it is the conſtant invariable Condition of a Play-day, the Scholars after awhile become expert in it, and at length think it an eaſy Condition for obtaining a Playday. Only let this Exerciſe be properly varied, by requiring it to be differently conceiv'd, and compos'd not always in Engliſh, or Latin, nor in Proſe or Verſe, but interchanging Engliſh for Latin, and Proſe for Verſe. I will here preſent the Scholar with an Engliſh Example, reſerving Others for the Place they more properly belong to.

An Engliſh Epiſtle to the Maſter for an Holyday.

Hon. Sir,

Perſuaded in how favourable a Light you conſider all Endeavours to deſerve your Approbation, and preſuming our Application to Books, and orderly Behaviour for a Series of Time paſt have merited your Encouragement, I take the Liberty to requeſt you would be pleaſed to grant a Play-Day Tomorrow without

out Exerciſe, and in ſo doing you will immediately communicate Happineſs to Numbers, who now ſtand on Tiptoes impatient for the Word of Enlargement. But amongſt all theſe happy Beings, Nobody will be made more ſo than the Perſon who now profeſſes Himſelf to be with every reſpectful Attention,

Hon. Sir,

your dutiful Scholar,

* * * * * * * * *

There is yet another Species of Epiſtles, I mean ſuch as are preſented previouſly to the being elected Exhibitioner, &c. in ſome College, which being addreſſed to Perſons unacquainted with the Latin Tongue, the Mayor and Burgeſſes of a Corporation, are always expreſs'd in Engliſh. To ſubjoin Examples of Theſe would I know by ſome be thought deſcending to Particulars of too plain and obvious Import. But as this Book is intended as a Supply to meet all Exigencies, and all Perſons are not alike inform'd, a few Specimens of the beforementioned Examples are annexed hereto.

An Epiſtle to the Mayor of a Corporation for a Scholarſhip, or Exhibition.

Worſhipful Sir,

Being a Candidate for the vacant Exhibition, or Scholarſhip at * * * * College in the Univerſity of * * * * * * to which the Succeſſion is hence, and which is to be fill'd up

up at the next Election in our School, I take the Liberty to ſollicit your Support and Countenance on the Day of Election, which if I ſhould obtain, I ſhould eſteem it a ſignal Honour, and conſider it as a laſting Obligation conferred on Him, who with all due Reſpect is, Mr. Mayor,

Your moſt obedient humble Servant,

* * * * * * * * *

Another Form of an Epiſtle for an Exhibition, &c. To One of the Senior, or Principal Burgeſſes, of the Corporation of * * * * *

Sir,

Having, from a natural and early Love of Books, conceived a Wiſh to become a Member of ſome College in One of our Seats of Learning, and a Vacancy now preſenting itſelf on the Foundation at * * * * * College of a Scholarſhip, or Exhibition for a Candidate educated here, I beg the Favour of your Nomination at our enſuing Election, which will ever oblige, and be gratefully remembered by, Sir,

Your moſt obedient humble Servant,

* * * * * * * * *

To the ſame Perſons is oftentimes addreſſed an Epiſtle of Thanks annually by Students holding an Exhibition under Them, of which Kind a ſingle Example may ſuffice.

To

To the worſhipful the Mayor and principal Burgeſſes of the Corporation of * * * * *

Mr. Mayor and Gentlemen,

I ſhould have fallen under the Charge of Ingratitude had I neglected the firſt Opportunity by the Channel of our College Burſar to ſend you my beſt Acknowledgements for your obliging annual Allowance, which has come to me by regular Payments at the Rate of Ten Pounds a Quarter, without which I could not have purſued my Studies in this Houſe of Learning to that Effect, or in the comfortable Manner I now do. I flatter myſelf that the Report of the Society, where I now ſojourn, will bear an honourable Teſtimony to my Diligence and Sobriety, and diſpoſe you to believe me not unworthy your future Favours. I am,

Mr. Mayor and Gentlemen,
your moſt obedient
and oblig'd humble Servant,

* * * * * * * * *

But Epiſtolary Compoſition is of too wide an Extent to be taught by ſpecific Examples. For being as unlimited as the Matter upon which it happens to turn, and whence the Nature of it ariſes, it were as endleſs as it is unneceſſary to be giving Examples of every Species of it. Of infinitely greater Uſe than all the written Examples I were able to give, is the being habituated at an early Time of Life, even from the firſt handling of a Pen,

to

to correſpond with a few Friends at a Diſtance, at the leaſt, once a Week, upon every Thing occurring in the Courſe of it. An Exerciſe of ſuch Importance as is indiſpenſably conducive to the forming of the future Man, whether he be conſidered as appearing on the Theatre of Public Action, or engaged in Literary Correſpondencies, or as mingling in the Circle of Polite Converſation. In all theſe Reſpects a cloſe, clear, and courtly Manner of expreſſing himſelf, is of infinite Service to conduct him thro' Life with Diſcretion and Dignity. And therefore ſome have aſſerted the ſuperior Importance of Epiſtolary Compoſition above Themes and Declamations. But however uſeful upon innumerable Domeſtic and Public Occaſions of Life Epiſtolary Compoſition may be, yet ought the making of Themes and Declamations to claim a proper Attention and Regard from us, foraſmuch as they direct us How to methodize, and arrange our Ideas, in the Conſideration of any Subject, by placing it in every Point of View, and examining it on every Side with Attention, in order to the properly diſcuſſing it, and thereby laying the Foundation for the Qualifications of the Preacher, or Pleader, the Magiſtrate, or Member. For the preſent I ſhall only proceed to the making of Themes, in which after explaining the Parts of a Theme, it may be neceſſary to give a few Specimens of Themes in Succeſſion, from a firſt Example to ſuch as are level to the Product of a riper Intellect.

Intellect. The making of Declamations being a Work, in which are required more Reading and Underſtanding, than as yet the Scholar may be ſuppoſed to be Maſter of, I deſign accordingly to ſpeak of that Exerciſe in the laſt Order of all.

Now the *Parts* of a *Theme* are ordinarily divided into *Seven:*

1. *The Propoſition*; or That, in which the Senſe of the Theſis, or the Truth aſſerted is otherwiſe expreſs'd, or explain'd.

2. *The Reaſon*; or a Reaſonable Cauſe, Why the Poſition of the Theſis ought to be receiv'd.

3. *The Confirmation*; or Argument, whereby the Reaſon is enforc'd.

4. *The Similitude*; or Compariſon illuſtrating the Poſition by ſome Reſemblance drawn from Nature, or familiar Occurrence.

5. *The Example*; or Hiſtorical Inſtance more clearly making out the Poſition.

6. *The Teſtimony*; or Aſſertion of ſome ſage, or antient Heathen Authority, for the more full Atteſtation of it.

7. And Laſtly the *Concluſion*; or the Moral Uſes to which the Theſis is applicable.

N.B. For the greater Encouragement of the Beginner, and to prevent Offence in the firſt attempting of Themes, the Confirmation, and Teſtimony might be left out, or the Maſter might help the Scholar out in thoſe Particulars,

lars, as he might alſo for a Time in the Compariſon and Example.

Nor are ſuch Rules to be conſidered as Fetters impos'd on the Mind, cramping, and confining it's Operations, but as aiding, and aſſiſting it to think with Preciſion, for want of which it would often deviate from the Point, as Experience ſhews in thoſe Youths, whoſe Inſtructors have left them in the making of Themes to think at large without any ſuch Rules.

But I proceed to fulfil my Promiſe of giving the Scholar a few Specimens of initiatory Themes in Succeſſion.

Initiatory Theme. N°. I.

Medio tutiſſimus ibis. Ovid.

Propoſition — A mean in All Things is the moſt adviſeable Courſe, as being the ſafeſt for a Man to take.

Reaſon — For on either Hand are always Extremes, which, if not avoided, may prove hurtful.

Confirmation — And it can hardly well otherwiſe be, foraſmuch as by Nature's Appointment, whoever attends to Virtue, which conſiſts in a Medium betwixt Extremes, will arrive at Happineſs.

Similitude — As the Pilot, who wou'd arrive at the Port in Safety, muſt obſerve a middle Road, to keep clear of the Shoals and Shelves which are on the Right and Left Hand; So the Perſon who would attain Health

Health and Happineſs, ſhould, as near as may be, keep a middle Courſe in the Conduct of Life.

Example--A ſtanding Example of the Theſis is apparent from the Character of Plato, who by Temperance prolong'd the Thread of Life to more than fourſcore Years.

Concluſion — He therefore who wou'd obtain Health and Happineſs ought to ſhun every Kind of Exceſs; otherwiſe he will infallibly ſubject himſelf to Diſaſters and Difficulties.

Initiatory Theme. N°. II.

Nulla eſt ſincera Voluptas. Ovid.

Prop. There is no ſolid Happineſs here below.

Reaſ. For the greateſt earthly Comforts are daſh'd with Intervals of Uneaſineſs.

Confirmat. Nor indeed is it in the Nature of Things outward to conſtitute Happineſs.

Simil. As the Sun hath not always an uniformly bright Aſpect; ſo the greateſt human Happineſs is allay'd with Intermixtures of Unhappineſs.

Teſtim. Horace aſſented to the Truth of this Aſſertion, when he ſaid, — *Nihil eſt ab omni Parte beatum.*

Example. A ſtriking exemplary proof hereof is afforded us in the Behaviour of Cræſus, who, ſuppoſing his End approaching, acknowledg'd to Cyrus he then only ſaw the Force of Solon's Aſſertion, That Happineſs is unattainable here.

Concluſion. Since then it appears That entire unmix'd Happineſs is not to be found here, let us not expect it from outward Objects, but be content to take the World, as we find it.

Initiatory Theme. N°. III.

Mea cum multis juncta Querela. Ovid.

Prop. There have no Misfortunes befallen us, which are not alike incident to the Reſt of Mankind.

Reaſ. For, if we look about us, and take an Eſtimate of the Miſeries of Others, they will be found often equalling, perhaps exceeding our own.

Confirmat. Nor are we to wonder hereat; ſince our Condition here is liable to Fluctuation and Inſtability.

Simil. As the Camel would unjuſtly complain of his Allotment in being oblig'd to carry Burthens, when Horſes and Aſſes are alike ſubject to the ſame Servitude; ſo Perſons under Affliction as unreaſonably murmur, while they behold Others afflicted equally with Themſelves.

Example. A Reflexion upon all Impatience under Affliction is the Behaviour of him, who, when he was inform'd of the Death of his Son, only replied, that he cou'd not be much affected with the Death of him, whoſe whole Life he conſidered but as a Paſſage to Death.

Teſtim. The wiſe Solon expreſs'd a due Senſe of the Truth of our Theſis, when he diſſuaded

ded a Friend from Uneaſineſs under Affliction, by reminding him to conſider it as only common to Man.

Concluſion. Afflictions being thus the common Allotment, and hereditary Portion of All univerſally, Let us not be diſpirited under Them, But in the midſt of Calamities, invariably remember, That our Afflictions are not heavier than Thoſe of Others. — —

When the Scholar is once able to make Themes upon this initiatory Plan, let him fling aſide his Leading-Strings, and compoſe Them in the Manner here following.

A Secondary Theme, or which is level to more adult Youths. N°. I.

Perſta atque obdura ——. Hor.

Perſeverance rarely fails of eventually ſucceeding. For although the Steps are ſlow by which it advances, yet every Step advancing it, in time, makes a conſiderable Progreſs. The ſwift Hare may leave the ſlow Tortoiſe behind her, if ſhe pleaſes. But if the Former halt, while the Latter advances, 'tis eaſy to determine, which will be the Winner. Some Fortifications are ſo ſituated, as to be deem'd impregnable; yet, if the Beſieger holding out a long time, cuts off every Communication, the Place muſt anon offer to capitulate. There is in many Vagrants Nothing which induces One to commiſerate Them. Such however is a Mendicant's Importunity, That we many times extend an Alms, only leſt we ſhould be

wearied. Metallic and other hard Subſtances are diſſolv'd by the continued, as well as intenſe Heat; and it is not the Force of the Drop, but the Frequency by which the Stone is hollowed. The ſturdieſt Oak may be fell'd by the joint Efforts of a Number of Hands; and the ſame may be done by the repeated Efforts of a ſingle Woodman. Hence forth let no Man accuſe Nature of Illiberality, ſince Slowneſs of Parts, and Bodily Weakneſs are by Perſeverance put upon a nearer Equality with Genius and Activity.

A Secondary Theme. N°. II.

Argillâ Quidvis imitaberis udâ. Hor.

Childhood is the propereſt Age for Inſtruction. Becauſe the Mind at that time being a mere Void, as well as more ingenuous, unſuſpecting, and docile, than at any time afterwards, it is open to the Reception of the firſt Impreſſions that offer. Inſtruction applied at ſuch a time can hardly fail of the deſir'd Effect. But to defer Inſtruction until a Set of wrong Habits have indiſpos'd the Mind for it, and yet hope it may ſucceed, is as abſurd as to ſuppoſe Iron to be malleable after it is Cold, Wax to take an Impreſſion after it is Hard, or Clay to be paſſive to the Potter's Hand, when it hath ceas'd to be Ductile. Who but an inconſiderate Perſon ever undertook to teach Old Birds? Who, that is expert in Horſemanſhip, attempts to manage aged Horſes? who but an Idiot wou'd endeavour

vour to bend a ſtubborn Oak? and who knows not as well as a Lapidary, That it is eaſier hewing ſome Stones immediately from the Quarry, than, after being expos'd to the Weather, they become unyeilding to the Chizzel? — Let the Teacher, experimentally convinc'd hereof, apply cloſely to the Buſineſs of Inſtruction; and let the Learner, aſſur'd of the great Importance of Inſtruction in Youth, immediately comply with it.

A Secondary Theme. N°. III.

Non poteſt perveniri ad Summa niſi ex Principiis. Quintil.

The Road to Perfection is only by firſt Principles, which are as it were the Baſis of an Undertaking, and without which whoever enters upon any Work is as irrational as the Man who literally builds without a Foundation. Hence no Man attempts to navigate a Ship, who doth not firſt underſtand the Principles of Navigation. Nobody conſults him for Advice in Medicine, who for a Series of Years hath not applied his Attention to the Practice of it; nor are any thought equal to the Command of Armies, who were not antecedently vers'd in the Knowledge of Tactics. Alexander himſelf, before he commenc'd a King, ſtudied the liberal Arts under his Inſtructor Ariſtotle, and learn'd Obedience from his Father Philip; and the great Euclid was in Infancy taught his Alphabet. The ſwift-footed Achilles once went in Leading-Strings;

Strings; and the thundering Demoſthenes originally labour'd for Utterance. Since then it is one of the ſtanding Laws of Nature that every Thing ſhould be carried on in a progreſſive Order, let us be content to walk before we run, and to learn e're we teach.

A Theme on the Plan of Eſſay-writing. N°. I.

Diſce Docendus adhuc. Hor.

Human Knowledge at the beſt is only progreſſive. For, the Sources of Information opening gradually, the Knowledge thence ariſing muſt be Gradual alſo. In the ſame Manner as the gradual Aſcenſion up an Hill opens every Step we take new Proſpects, enabling us to ſee farther than we cou'd before. Hence new Principles are diſcover'd in Phyſic, which the firſt Practitioners had no Notion of. New Lands are found out, which antecedent Adventurers had overpaſs'd; and the Method of Agriculture at preſent adopted, which we fondly think anticipates, and precludes every further Improvement, will be ſuperſeded by ſome more effectual Ones. As enlighten'd as the preſent Age appears, it will be conſider'd by the ſucceeding Ones, as having enjoyed only the Twylight of Information. And Thoſe, who come after, will perhaps as much outdo Them. But it is unneceſſary to be going out of Ourſelves for Evidences, when we carry Demonſtrations of it always about us. At our Entrance into Life our Underſtandings are a mere Blank; but anon our Ideas encreaſe

creaſe upon us. We reaſon upon every Subject, and think to compaſs the Knowledge of the Viſible and Inviſible World. But no ſooner is one Difficuty maſter'd, than another ariſes, as it were upbraiding us with our Ignorance. And after all our Acquiſitions, we find Ourſelves at as great a Diſtance from the deſir'd Object as ever. So little Reaſon hath Human Knowledge to be Proud.

A Theme on the Plan of Eſſay-writing. N°. II.

Scire tuum Nihil eſt, niſi Te Scire Hoc Sciat Alter. Perſ.

Knowledge confin'd to the Poſſeſſor of it is wholly miſapplied. For it was intended as well for the Good of the Public, as of Individuals. To what End elſe have we the Gift of Speech, and the Social Affections? Learning is on this Account not unfitly compar'd to Light, which beſt anſwers it's End, when it is moſt extenſive. He therefore who perſiſts in being uncommunicative of his Attainments is as arrant a Churl, as the Man who refuſes to let another have Light at his Candle, which, in illuminating other Objects, undergoes thereby no ſenſible Diminution itſelf. But there is a falſe Modeſty to which Men of Learning often yeild, when, undervaluing their own Abilities, and too nicely dreading the Judgment of the Public, they ſhun all human Intercourſe; and the Fruits of their Induſtry, which had otherwiſe been a valuable Legacy to the Public, are extinct with

with Themſelves. In the meantime a Swarm of buzzing Animals are with impertinent Effuſions interrupting the Peace of the Public. Had the *Former* once came forth with a manly Confidence into the Sun, and the *Latter* only retir'd to the Shade, there to remain in harmleſs Inſignificance, what a bleſſed Exchange wou'd every Man of ſound Senſe and Underſtanding have accounted it?

A Theme on the Plan of Eſſay-writing. N°. III.

— Referre negas Quali ſit Quiſque Parente
Natus, dum Ingenuus. —— Hor.

It is not a long Line of Anceſtry, which in the Judgment of Men of Senſe begets Eſteem, but habitual Goodneſs of Heart, and a Mind always under the Direction of Virtue. For, in truth, it is the Mind which is the Man. All Things elſe are to be conſider'd as only ſo many Trappings, in which the Man hath no Merit. He therefore who challenges Eſteem from Others, merely becauſe he boaſts having in his Veins the Blood of all the Howards, may poſſibly meet with Homage from others. But Eſteem and Homage are two Things. The Former is, by the general Agreement of a polite World, an outward Expreſſion of Civility to Men of high Station, where there is no Merit. While the Latter is an outward Acknowledgment of inward Reverence for another of undeniable Worth, and true Merit only. Harmodius one Day piquing Himſelf upon the Nobleneſs of his Origin, and undervaluing

valuing Iphicrates upon the Meanneſs of His, was anſwered excellently thus: My Family begins in Me, while Thine ends in Thee; evidently ſignifying That true Nobility conſiſts not in Anceſtry, but in Integrity; and that an illuſtrious Origin may be quite obſcur'd by diſhonourable Deeds. The Sovereign is undoubtedly the Fountain of Honour. But it is All he gives. He ſuppoſes Thee to be Virtuous antecedently. Would'ſt Thou then aſpire to Nobility? Be noble-minded. Be not elated with the reſpective Bearings of thy paternal Atcheivment, nor aſſume to Thyſelf the Merit of Others, but rather, adding every Day to the Liſt of thy Virtues, meaſure thy Greatneſs by thy Goodneſs, ſo wilt Thou reflect a Luſtre on a Coronet, and every Virtue will irradiate, and add a new Blaze to thy Star. —

In conjunction with the making of Themes, it may be proper either to write Characters after the Manner of Theophraſtus, or a Dialogue in Imitation of Lucian, or epitomize an Engliſh Life of Plutarch. I will here ſubjoin an Example of Each. — —

A Character in Imitation of Theophraſtus. *

The Fox-Hunter is One, whoſe chief

* It is the Fate of Theophraſtus to be little known in Schools; but if we wou'd inſtruct Youth how to diſcriminate Characters, we muſt introduce Them to this Author, who was not only vers'd in the Knowledge of Men, and Manners, but was in high Favour alſo with Ariſtotle for his Elegance of Style, and by Tully call'd *Doctiſſimus*. Cic. De clar. Orator. Sect. 9. Among the French Monſ. *Bruyere* has excell'd in this Way of Writing; amongſt us Bp. *Hall*, and Dr. *Berwick*.

Delight

Delight conſiſts in purſuing the Fox, whence he derives his Name. Nor is it from any particular Antipathy to this Animal as hurtful to Man, on account of the Depredations it commits, but as only ſupplying him with Matter of Amuſement in the Chace, for the Promotion of which the Fox above all Animals is excellently fitted by Swiftneſs and Sagacity. Indeed ſo far is he from intending Hereby the Good of the Public, That he rather encourages the Multiplying of this Animal, one of which if his moſt intimate Friend ſhould happen from a Motive of Philanthropy to kill in cold Blood, he would immediately break with him. The Truth is, his Enmities are eaſily contracted. He broke off all Acquaintance with a valuable Friend, becauſe, when, upon his Hounds opening in the Kennel, he deſir'd him to liſten to the Muſic, the Friend anſwer'd he could not hear it for the Noiſe of thoſe execrable Dogs. And his Intimacies are as abſurdly contracted as his Enmities. The following him over Six Bars, or the Coming in with him at the Death, ſhall eſtabliſh with him a Friendſhip indiſſoluble thro' Life. And ſuch is his Eagerneſs of Purſuit in the Chace, That no Conſideration whatſoever is able to turn him from it. Shou'd a Friend ever ſo dear in Company with him happen to be thrown from his Horſe, he paſſes on with the greateſt Inſenſibility, nor inquires once after him except at the Concluſion of the Chace. Tho' nobody loves Old

England

England better than Himſelf, yet rather than endure the leaſt Avocation from his Hounds and Horſes, he neglects to take up his Dedimus; and even declines accepting a Seat in Parliament for the County. His Attention having been wholly directed to this Object, 'tis no wonder his Ideas are cloath'd in Expreſſions alluding to the Chace. Accordingly, whereas Another in ſpeaking of a Perſon, who left the Company ſilently, ſays, *He took French Leave*, the Foxhunter expreſſes it rather by ſaying, *He ſtole away*. With him *Riſing in a Morning* is *Unkenelling*, or *Breaking Cover*; and *to go to Reſt*, is *to take Earth*. His ordinary Diſcourſe is ſo loud, That you may be ſure of *Hearing* him before you *See* him. The Moment he deſcries One of his old Acquaintance, tho' perhaps it is a Mile off, he ſalutes him with a View-Halloo. And the Force of his Affection for a Friend unexpectedly dropping in expreſſes itſelf in a moſt intolerable Squeeze of the Hand. Nor is the Friend, when once receiv'd, able to get a Diſmiſſion from his Hoſt. 'Tis in vain to talk of Appointments, or urge Buſineſs. He muſt therefore make Himſelf eaſy, nor utter a Word about his Departure. In his Houſe are but few Portraits, the Three Principal, Thoſe of his Father, and Anceſtors, which he ſometimes ſhews to ſelect Acquaintance, always with this Eulogy: "*Theſe were Men famous* "*in their Generation, All Nimrods.*" The Book he moſt of all delights in, and can beſt talk

talk upon, is, The Gentleman's Recreation. But he never appears to ſo great Advantage as when the Converſation happens to turn upon Fox-hunting. Here the Retention he diſcovers is aſtoniſhing. There is not a Fox-Chaſe of any Note he was ever at, of which he cannot recollect every Circumſtance, the Place of Finding, the Country they went over, even to the very Names of the Fields, the Time they were in Chace, and the Spot where they kill'd. And if at any time a Diſpute ariſes among the Gentlemen of the ſame Hunt about the Particulars of an Old Chace, his Opinion is always appeal'd to for the final Adjuſtment of it. You behold him every where, and always habited in Boots, and Buckſkin-Breeches, and a Sporting Coat trimmed with Foxhunting-Buttons, whence he was never obſerv'd to deviate in his whole Life, except once, when being oblig'd to go to Court for the King's Sign-manual, in order to take upon Himſelf the Name, Style, and Title of a rich Uncle, he would have appear'd in his accuſtom'd Habit, but for a Number of Friends, all aſſuring him it was impoſſible for him to find Admittance at Court, unleſs his Habit were chang'd. He pities all married Men, is of conſequence a Bachelor, and intends to keep himſelf ſo. Such is the Foxhunter. — But All who follow the Fox-chaſe are not alike Foxhunters. — There are, who being incumber'd with Political Affairs, or afflicted with the Loſs of Friends, or having their

their Health impair'd by too cloſe an Application to Books, have recourſe to the Chace at Intervals. The Firſt in order to reſume the Direction of the State Engine with renew'd Abilities; the Second in hopes of being harden'd againſt a too nice Senſibility; and the Laſt expecting to return to the Pleaſures of Study with a double Guſt. Theſe are Foxhunters in no Senſe of the Word. The Perſon who may be truly ſaid to come under the Deſcription above-mention'd, is only, *The Foxhunter by Profeſſion.*

A Dialogue after the Manner of Lucian, between John Philips *and* Edmund Smith.

Philips. Where, in the Name of Phœbus, have you diſpos'd of yourſelf, my dear Friend, ſince your Arrival Here, for I learn'd of Charon you was arriv'd, That, after the ſtricteſt Enquiries, I never have been able to catch a ſingle Glympſe of you, to thank you for that elegant Urn* you ſet up to my Memory? But I pray whence came you laſt? *Smith.* From the Poet's Walk, whence I cou'd not extricate myſelf before. And now my Brains are ſo chaf'd with the vociferous Effuſions of Poets, and Poetaſters, but eſpecially the Laſt, All with one Voice demanding Attention at the ſame Time, That I know not when I ſhall be Myſelf again; but hope for Eaſe from a temporary Seceſſion. *P.* Had I chanc'd to

* In Alluſion to that elegant Elegy *Smith* wrote in Memory of his Friend *Philips.*

ſee you before, I cou'd have told you the Conſequence of being in a Crowd of the moſt inſufferable of all Mortals, whom I therefore ſhun as I wou'd a Peſt. Indeed I was always, as you may remember, averſe to noiſe of every Kind, being happieſt in a ſnug Party, and the Converſation of a few, ſelect Acquaintance. But what occaſion'd you to come amongſt us? *S.* Intemperance and Opinionativeneſs. *P.* Explain yourſelf. *S.* Having by too great Indulgence at the Table of my Friend George Ducket brought upon myſelf an Oppreſſion in the Viſcera, for which I ſtood in immediate Need of a Cathartic, I wrote a Preſcription to the neareſt Apothecary, which he pronouncing to be too violent, expreſs'd as much to me by Meſſage before he wou'd agree to make it up, which I faſtidiouſly diſregarding, inſiſted upon the Doſe, and by taking it hurried myſelf into theſe Regions. I confeſs I ſtand accountable to Minos for a Life of Intemperance; but I conſole myſelf in the Reflexion I was always of immoveable Principles, and that no Proſpect of Advantage cou'd ever induce me to renounce Them. Witneſs my peremptory Refuſal to write the Life of King William, unleſs I were freely permitted to relate at large the Maſſacre of *Glenco* *. *P.* I

* This Anecdote, which I myſelf had from the Mouth of the late Rev. Dr. *Joſeph Trapp*, does not at all invalidate that imparted to Dr. *Johnſon* by the late Mr. *Clarke* of Lincoln's Inn, relative to *Smith*'s heſitating to write the Hiſtory of the Revolution on account of the Character of Lord *Sunderland*, ſince both Anecdotes may be true.

wiſh

wiſh I were not as inſtrumental in bringing myſelf into the ſame Situtation. For whereas I muſt have known by my Skill in Herbs the bad Effects of an exceſſive Uſe of the *Tobago* Plant, which, over and above it's being a narcotic, is inimical to the Digeſtion, by drawing off that Fluid, without which it cannot be duly carried on; and beſides ſuperinduces a Thirſt, I notwithſtanding perſiſted in uſing it, and thence became immers'd in Ebriety, from which I was irreclaimable by the Counſels, or Contrivances of all my Friends. You wou'd be puzzl'd to ſay what Expedient my Friend St. John's good *Franciſca* made uſe of for my Recovery from Ebriety. *S.* Pray relate it. *P.* Having oftentimes by my late Riſing after a Debauch, contracted the Night before, not, by Wine drank with the Company, but by more had after they were gone to Reſt, occaſion'd the Family to wait for me to Dine, one Day Meſſage after Meſſage came up to me, ſignifying the Dinner Bell had rung, the Dinner was on the Table, and the Family were only waiting for me to ſit down with Them; when up I got, and endeavoured in all Haſte to dreſs myſelf, but I found it impoſſible to bring together my Clothes as uſual, the good, but arch *Mrs. St. John* having ordered them in the Night to be taken in. However down I came with both Arms extended horizontally, my Coat and Waiſtcoat unbrac'd, at which the Gentlefolks affecting to be ſhock'd, and apprehenſive it might have been occaſion'd by

by ſome poiſonous Herb in the Soup the Day before, it was agreed I ſhou'd go to Bed again, where being put to Sleep with a Poſſet, and my Clothes in the meanwhile let out again to their uſual Dimenſions, the next Morning I got up in perfect Health *. *S.* A moſt admirable Contrivance This! But how my Friend, have you been employ'd ſince we parted? *P.* Indeed I ſcarcely know myſelf. Sometimes I reſolv'd upon adding to the Poem I left unfiniſh'd; but having impair'd my retentive Faculty by large Draughts of the Lethe drank in order to remove a Thirſt I perpetually labour'd under, I was unable to recollect what I formerly ſaid upon the Subject; nay what I compos'd one Day was almoſt obliterated the next. Sometimes I deſign'd altering the reſt of my Works, in Hopes of making them leſs exceptionable in the Judgment of our late Biographer, but I deſpair'd of doing This altogether, and therefore wiſh'd it were in my Power wholly to cancel ſome of Them. Such, for Inſtance, is the Poem of Blenheim, to the writing of which I was always averſe, and which I ſhou'd never have attempted, but in Compliance with my Friends of the Tory Side, particularly my Friend St. John, who wiſh'd

* This Anecdote I received from a Perſon of undoubted Veracity, who was at Mr. Secretary *St. John*'s when this Affair happen'd. The Lady was Miſs *Frances Winchcomb*, one of the Coheireſſes of Sir *Henry Winchcomb* of Bucklebury, Berks, Bart. the former Lady to *Henry St. John*, Eſq; afterwards Ld *Bolingbroke*, and whoſe Praiſes are founded in Mr. *Philips*'s well-known Ode under the Name of *Franciſca*.

by

by that Attempt of mine to diminiſh the Reputation of Addiſon. From the Strictures alſo made by the preſent Hypercritic upon my Cyder, which I was us'd to ſtyle my Claſſical Poem, as being executed upon the Model of the Georgic, I now ſee no Reaſon for aſcribing to myſelf any conſiderable Share of Merit. *S.* Indeed I cannot help thinking you too diffident of yourſelf, and that you give up Things by much too tamely. If all the great, able Critic abovementioned hath determin'd about the Merit of your Cyder be granted, there will be little more Praiſe left you than what every common Herefordſhire Planter, or, at beſt, a diligent Imitator is intitled to. Whereas, a few Places excepted, which I cou'd eaſily mend, I think, under the Correction of that able Judge of literary Merit, the Poem hath many Marks of Genius and Learning intermix'd, whether I conſider the Structure of it in general, or the pleaſing Manner in which the Precepts are convey'd, or that Eaſe with which the Digreſſions are introduc'd. Among a Number of Others, That of the Fate of Ariconium more eſpecially, than which are few Paſſages among the Poets to be found of a more ſtriking Effect. As unwilling am I to grant you were unhappily fond of Blank Verſe, when I recollect hearing that *Felton* (whoſe Opinion upon a Poetical Queſtion ought to carry ſome Wheight) affirm'd you was more equal to Milton in your Verſe, than you was beneath him in the Compaſs,

and Dignity of your Subject; and further, That your Cyder wou'd live as long as Cyder was drunk in England. Indeed I ſee no Reaſon for ſuch an abſolute Reprobation of Blank Verſe, which I ſhall always hold to be the proper Dreſs of Didactic Poetry, to which, in my Judgment, the Gariſhneſs of Rhyme is not ſo well adapted as the grave Meaſure of Engliſh Heroic Verſe without that Adjunct. And in this Opinion I rejoice to find myſelf countenanc'd by various Authors among the Moderns, I mean, *Somerville*, *Akenſide*, *Armſtrong*, and *Dyer*. Nor herein am I byaſs'd by Partiality for you, for had another been Author of the Cyder, I ſhou'd have expreſs'd myſelf in the ſame Terms upon the Subject; nor have I ſaid it from any Diſguſt, or Offence conceiv'd at our Biographer on account of any Remarks which have fallen from Him upon my Works, for if I were to live my life over again, I ſhou'd alter Them accordingly; but I ſpeak from inward Conviction, and a Deſire to give every Man his Due; and therefore I can acknowledge Merit even in the Turn of the Motto to the Cyder, by the ſupplemental Addition of a Point of Interrogation — *Et Honos erit Huic quoque Pomo?* Than which nothing cou'd have been imagin'd more effectual to prepoſſeſs the Reader in Favour of the Poet, without which, as it is in Virgil, it wou'd have had an Appearance of Arrogance, like ſnatching Applauſe, inſtead of modeſtly waiting for it. *P.* I perceive you likewiſe have drank

drank too large Draughts of the Lethe, otherwiſe you cou'd not have forgot I formerly told you, That when I firſt laid my Cyder before *Atterbury*, he, with his uſual Readineſs, immediately taking a Pen in hand ingrafted upon the Period of the Motto the ſuperior Part of an Interrogation. *S.* I declare it had wholly ſlipp'd me — Nor indeed ought it to be Matter of Admiration. It is rather to be wonder'd at That of the many Tranſactions which have happen'd ſo many more ſhou'd occur to me, which I now proceed to touch upon. —— But I feel myſelf affected unaccountably by the ſudden Influx of Day-Light from yonder Aperture above us.— I muſt away.—Till we meet again, Dear John, Adieu.

The Life of Agis abridg'd from an Engliſh Tranſlation of Plutarch.

AGIS ſprung from the Blood-royal Line of Eurytion was the Son of Eudamidas of the Sixth Generation from Ageſilaus; Leonidas the Son of Cleonymus, Eighth in Deſcent from Pauſanias of the Royal Houſe of Agiades, being his Co-rex. Leonidas affecting the Manners of the Perſian Nobleſſe, with whom he convers'd, while he follow'd the Fortunes of Seleucus, render'd Himſelf odious to the common People, who, tho' degenerate Themſelves, cou'd not endure the Perſian Manners under the limited Government of a Greek Commonwealth, where Leonidas aim'd at abſolute Government, which occaſion'd the Loſs

of his Popularity. — Agis in the meantime was the Reverſe of all this, Gentle, Condeſcending, and Courteous to every Man, ſurpaſſing Leonidas and all the Kings from Ageſilaus the Great in Wiſdom and Magnanimity. When he was hardly Twenty Years old, tho' brought up in extreme Delicacy by the Mother, and Grandmother, he gave up all unmanly Pleaſures. And ſo great an Enemy to Foppiſhneſs was he, That he declin'd all Ornaments, tho' perhaps his Handſomeneſs of Perſon might have juſtified his Uſe of them; nor wou'd he indulge in the Luxuries of Feaſting and Bathing then in uſe. But in every Thing rather imitated the ſevere and temperate Manners of antient Sparta, affirming he wou'd ſooner abdicate the Crown, than explode the Spartan Manners. Which attempting to revive, and to bring all Men upon one Level, he met with great Oppoſition from the Rich and Aged, who were averſe to the Laws of Lycurgus. Notwithſtanding being ambitious of accompliſhing This, and having previouſly conſulted Lyſander, Mandoclidas, and Ageſilaus his Mother's Brother upon it, he prevail'd upon his Mother Ageſiſtrata, and his Grandmother Archidamia, who were rich, had may Dependants, Relations and Debtors, to concur with him in it. Leonidas influenc'd by the Rich, reſiſted not Agis openly, but inſinuated by various Agents, That it was his Intention with the Riches of Others to perſuade the People to conſent he ſhou'd have an arbitrary

arbitrary Power, and to ſecure him in the Poſſeſſion of it. Theſe Inſinuations affected not Agis, who perſevered in his Intention, and made Lyſander one of the Ephori. Having ſucceeded thus far, he mov'd for a Law to diſannul all Debts, and ſeparate Lands; but unable to get it paſs'd in the Senate, Lyſander having aſſembled the people together, ſpoke in Support of the Motion, in which he was ſeconded by Mandroclidas, and Ageſilaus, who made a Speech to the ſame Purpoſe. At the ſame time ſtood up Agis, and in a long Speech urg'd its paſſing into a Law, withal aſſuring them he wou'd be the firſt Man to bring his whole Property to be divided in the Manner propos'd, which inſtantly won him the Goodwill of the People, who with one Voice cried out, Such a King had not been in Sparta theſe Three Hundred Years; and Hereupon All follow'd him as One Man. Leonidas apprehending he ſhou'd be compell'd to deliver up his whole Fortune and yet not be the more reſpected by the People, taking the Side of the Rich, oppos'd the Bill with Them, and obtain'd againſt it a Majority of one Voice. Lyſander incens'd Hereat, inveigh'd againſt Leonidas, and accus'd him of many capital Offences, particularly marrying a Perſian Woman, of which Leonidas apprehending the Conſequence betook himſelf to Flight, while his Daughter Chelonis, Wife to Cleombrotus, left her Huſband to fly with her Father, and Lyſander inſtated Cleombrotus in his

Room. But the Time of Lyſander's Office being expir'd, the next Officers accus'd him, and Mandroclidas of aboliſhing all Debts, and Separation of Lands as illegal. Whereat extremely provok'd, and having aſſembled the People, they depriv'd them of their Authority, and in the Place of Them appointed Ageſilaus, Himſelf being embarraſſed with heavy Debts, at the ſame time he poſſeſs'd a large landed Eſtate, on which account he prevail'd upon the Kings, firſt to cancel the Debts, and then proceed to the Diviſion of Lands, Leſt in attempting to carry two ſuch important Points at one Time, a Sedition might be caus'd. In purſuance of this Advice all Bills, Bonds, Judgments, and Deeds were order'd to be brought into the Forum; and were there deſtroy'd. But the Diviſion of Lands, a Meaſure Ageſilaus never intended, he poſtpon'd under various Pretences, till Agis was oblig'd to take the Field in ſome future Campaign. Whence returning in a few Months he found the City diſtracted with Sedition, thro' the male Adiniſtration of Ageſilaus, and his Attempt to be choſen one of the Ephori before his Year of Office was expir'd. Having thus incens'd the Rich, and elderly Part of the Republic, 'twas agreed Leonidas ſhou'd be recall'd from Exile. Which taking place, Agis and Cleombrotus took refuge in two Sanctuaries. Leonidas exaſperated at the Conduct of his Son in Law Cleombrotus, but partial towards Agis, went to Cleombrotus with an Intention

tention to be reveng'd of him. But his Daughter Chelonis, interpoſing in behalf of her Huſband Cleombrotus, prevail'd upon Leonidas to mitigate his Puniſhment into Baniſhment, in which Chelonis accompanied her Huſband againg her Father's Intreaties. But Agis, as he was returning from the Battle to the Sanctuary, was by Three falſe Friends, Demochares, Amphiares, and Archeſilaus, intercepted on the Road, and committed to Priſon, where the Magiſtrate, in a mock Trial, having ſat upon him, and condemn'd him to Death, and order'd him to the Place of Execution, the Serjeants refus'd to take him thither, till Demochares himſelf did that Office. Juſt before his Execution Agis obſerving one of the Serjeants lamenting over him, thus accoſted him: Friend, thy Tears are miſplac'd on me, who am going to ſuffer Death undeſervedly. Rather weep for Thoſe, at whoſe Inſtigation I ſuffer. Compar'd with Their's my Condition is the more eligible. Having utter'd This, he willingly preſented his Neck to the Cord, and died without a Struggle. Amphiares, under Pretence of indulging his Mother and Grandmother with a Sight of him, admitted them into the Priſon, and deſtroy'd them with Him.

Queſtions and Anſwers Hiſtorical reſulting from the Life of Agis.

Q. Who was Agis?

A. The Son of Eudamidas the Lacedemonian

nian of the Sixth Generation from Ageſilaus, and Co-rex of Sparta with Leonidas.

Q. What Dynaſty, or Series of Lacedemonian Kings in Chronological Order of Succeſſion does Agis come under?

A. The Third, or That of Proclides, from Procles, or Eurypontides from Eurypon.

Q. How wou'd you diſtinguiſh this Agis from Others of the ſame Name?

A. By that of Agis the Third.

Q. What occurs to you worth noting about theſe three Perſons?

A. They all died by Violence; Agis the 1ſt. in the 94 Olympiad, Agis the 2d. in the 112 Olympiad, and Agis the 3d. in the 134. being ſtrangled in the common Priſon.

Q. What is an Olympiad?

A. An Epoch, or Period of Time, including the Space of Four Years, ſo call'd from the Olympic Games, and inſtituted, or, as ſome ſay, reſtor'd by Iphitus the Son of Praxonides of the Houſe of Oxylus King of Elis 442 Years after theſe Games had been inſtituted by Hercules in the 2d. Year of Æſchylus, the 12th Judge of Athens. The 1ſt. Olympiad, according to ſome, commencing in the Year of the World 3174, or, according to Others, 3278. — 407 Years, according to ſome, after the Deſtruction of Troy, or, as others will have it, 409. — 22 Years before the Building of Rome, and 776 before the Birth of Chriſt.

Q. Who was Leonidas?

A. The

A. The Son of Cleonymus, eighth in Deſcent from Pauſanias, the Lacedemonian, Corex with Agis, and of the 2d. Dynaſty, of Euryſthenides from Euryſthen, or of the Agides from Agis.

Q. Who was Archidamia?

A. The Grandmother of Agis, and Daughter of Cleonymus King of Sparta.

Q. What extraordinary Particular has Hiſtory recorded of Her?

A. That an Order of the Senate having paſs'd every Woman ſhou'd depart out of the City previouſly to the Beſieging of it by Pyrrhus, She went to the Council, with a Sword in her Hand, aſſuring the Senators, That Herſelf and a Number of other Mothers were equally ready with Her to defend the Place, whereupon the Decree was immediately reſcinded.

Q. Who was Ageſiſtrata?

A. The Mother of Agis, renown'd for her Innocence and Reſolution, but unfortunate in her End to be ſtrangled with Agis, and Archidamia in the Priſon.

Q. Who were the Ephori?

A. Magiſtrates of Sparta, firſt inſtituted by Theopompus King of Sparta to check the Power of the Kings, in the ſame Manner as the Roman Tribunes were appointed to reſtrain the Conſular Power. They were in Number Nine, tho' rarely more than five attended at a time. They took account of Religious Matters, and preſided at Feſtivals and Public

Public Shews; ſat upon Thrones, when acting in a judicial Capacity, were Supreme over every Magiſtrate beſides, and were authoriz'd to cite even Kings to come before Them. —

To keep Youth employ'd at Intervals before and after Divine Service on the Sabbath, Exerciſes on the Catechiſm, and Epitomizing of Sermons, wou'd very properly fill up the leiſure Hours.

I will begin with a Set of Queſtions and Anſwers ariſing from the Church Catechiſm.

Q. What do you mean by the Church Catechiſm?

A. A ſhort Abſtract of Inſtruction in the Principles of the Chriſtian Religion, as held by the Church of England in the Way of Queſtion and Anſwer.

Q. How diſtinguiſh you the Catechiſt from the Catechumen?

A. The Catechiſt is the Perſon inſtructing; the Catechumen is the Perſon inſtructed.

Q. Who were firſt call'd Catechumens?

A. Perſons in the primitive Times under Inſtruction and Examination before Admiſſion to Baptiſm.

Q. What do you mean by your Chriſtian Name?

A. The Name given me when I was baptiz'd.

Q. Why was a Name then given you?

A. In Conformity to the Practice of the Jews who gave a Name to Children at their Admiſſion to Circumciſion.

Q. Whence

Q. Whence deriv'd the Jews the Cuſtom of impoſing Names at Circumciſion?

A. From the Practice of antient Times, in which as often as a Perſon enter'd into the Service of a new Maſter, he receiv'd a new Name.

Q. What religious Reaſon is aſſignable for impoſing a Name on the Baptiz'd Perſon?

A. It helps to remind us of what was done for us at the Time, as well as what will be requir'd of us afterwards in conſequence of it.

Q. Wherein differs your Chriſtian from your Sirname?

A. The Former I receiv'd of my Godfathers and Godmothers; the Latter of my Sire, or Father.

Q. Whom do you mean by your Godfathers and Godmothers?

A. My Fathers in God, and Mothers in God, or my Fathers and Mothers in a religious, ſpiritual and godly Senſe, or Proparents, who covenanted for me at the Baptiſmal Font, when I was unable to covenant for myſelf.

Q. Why might not this Engagement have more properly been undertaken by your own natural Parents, than by Strangers?

A. Becauſe in caſe I loſt my natural Parents, I ſhou'd have been left to myſelf, without any Pro-parents to ſupply the Place of Them, in reminding me of my Chriſtian Duty, &c. &c. —— —— ——

Upon

Upon the Plan above given a Scholar, by the Guidance of ſome familiar Expoſition of the Church Catechiſm, Such as is *Wake*'s Catechiſm, in conjunction with Bp *Secker*'s Lectures, both very proper Books for a School Library, may run thro' the whole of it. —

At other Times *Wake*'s Catechiſm may be chang'd out of the Form of Queſtion and Anſwer into the Categorical One, with the Portions of Scripture, to which the Numbers of the Chapter and Verſe refer in the Margin, added at large in the Manner following:

Wake's Catechiſm. Part I.

Of the Goſpel Covenant. Section I.

Q. From whence is the Word Catechiſm deriv'd?

A. From a Greek Word which ſignifies to teach by Word* of Mouth: and has been us'd particularly to ſignify ſuch a Kind of Inſtruction as is made by way of Queſtion and Anſwer.

Which change thus:

The Word Catechiſm is deriv'd from a Greek Word ſignifying to teach by Word of Mouth, and has been us'd more particularly to ſignify ſuch a Kind of Inſtruction as is made by way of Queſtion and Anſwer.

Luke Chap. 1. Ver. 4. That thou mighteſt know the Certainty of thoſe Things wherein thou haſt been inſtructed.

* Ἵνα καὶ ἄλλους κατηχήσω, that by my Voice I might teach Others alſo. 1 Ep. Cor. Ch. 14. v. 19.

Acts

Acts Ch. 18. v. 25. This Man was inſtructed in the Way of the Lord; and being fervent in the Spirit, he ſpake and taught diligently the Things of the Lord.

Romans Ch. 2. v. 18. And knoweſt his Will, and approveſt the Things that are more excellent, being inſtructed out of the Law.

1 Ep. Cor. Ch. 14. v. 19. In the Church I had rather ſpeak five Words with my Underſtanding, that, by my Voice, I might teach Others alſo.

Galat. Ch. 6. v. 6. Let him that is taught in the Word communicate unto him that teacheth in all good Things. —— ——

Or *Wake*'s Catechiſm might be tranſlated into Latin, with the Texts of Scripture for the Lower Claſſes in Latin, for the Higher in Greek.

In one of the Public Schools it is a Sunday's Exerciſe to tranſlate *Wake*'s Catechiſm into Latin, according to the reduc'd Form above-written, and ſubjoin the Scripture Portions from the Greek Teſtament. And the ſame is a ſtated uſual Exerciſe on the Sabbath in a College of one of our Univerſities.— But Epitomizing of Sermons is the next Exerciſe which demands Attention, by which I mean, either carrying home the Medulla, that is, the Quinteſſence, or chief Heads from the Mouth of the Preacher, and afterwards tranſplanting it upon Paper, with as much as can be remember'd of the Matter upon Each; or abridging a Theological Diſcourſe from a printed

printed Author upon a more extenſive Scale. The Firſt has often to my Knowledge been attempted by the Senior Scholars in a School not unſucceſsfully, and is either an appointed, or a voluntary Buſineſs among Academics; and to Such of Them as are intended for the Clerical Office muſt in future prove highly beneficial. The Second after a few Trials is eaſily perform'd in either of the Situations above-mention'd, but eſpecially the Laſt, to which it more propertly belongs, is an excellent Initiation of Youth intended for the Sacred Order, to the Writing of Theological Diſcourſes; after a little Practice enables them to walk alone, and puts them above the Need of having habitual Recourſe to the Works of Others. It is a ſufficient Commendation of this Exerciſe barely to mention, That the great Dr. *Waterland* for the firſt Years of his Clerical Life practis'd it invariably. For an Illuſtration of theſe Exerciſes, I preſent the Scholar with two Specimens upon the Plan of the Medulla, or chief Matter, and the larger Abridgment, or more diffuſe Epitome, from the 1ſt. Diſcourſe of the 2d. Vol. of *Blair*'s Sermons.

1 Ep. Cor. Ch. 14. Ver. 40.

Let All Things be done —— in Order.

In enlarging on iheſe Words, I will endeavour to point out How far Order is of Uſe, To the Conduct of our Affairs, the Diſtribution of our Time, the Management of our Eſtate,

Eſtate, the Regulation of our Amuſements, and the Arrangement of our Company. ——

And 1ſt. in Relation To the Conduct of our Affairs.

There is no Man, of whatſoever Eſtate he be, but hath Affairs of his own, which require Attention. And the more exalted his Eſtate, the more will Order be needful. But even the loweſt Eſtate hath it's Affairs, which will alſo require a certain Attention; and the Want of it will infallibly bring Ruin upon the moſt affluent Eſtate. But I mean not here ſingly to recommend Attention to Matters of worldly Concern, I wiſh you to give Attention to ſpiritual Intereſts at the ſame Time, which I mention upon account of ſome Perſons, who ſeem attentive to religious Offices, yet at other Times are apt to think Religion has nothing to do with worldly Matters. Whereas there is the greateſt Affinity betwixt them. For are we not here plac'd amidſt of Multitude of Relations, of Superiors, Equals, and Inferiors, whence reſult as many Duties, which are unintelligible, if you leave out a God and a future State? Theſe Duties it is impoſſible to diſcharge without Order; that is, as the Duties ariſe; otherwiſe one Duty will interfere with Another, and ſo they will all be neglected. Hence there will be glaring Inconſiſtencies in Practice, Generoſity without Juſtice, and the like; which Inconſiſtency will occaſion inward Uneaſineſs. To ſoothe which, we ſhall addict Ourſelves to Sloth, or Intoxi-

Intoxication, or a Succeſſion of Amuſements; and This will eventually bring on Ruin here, and hereafter. But Order is in the

2d. Place neceſſary to the Diſtribution of our Time. Now Time is a Talent entruſted with us by the ſupreme Houſeholder for our Improvement of it here, according to which we ſhall be recompens'd hereafter. Some Portions of it he wou'd have us apply to worldly Concerns, Others to the Things of Eternity. Let not what appertains to the Latter be miſpent on the Former. To every Thing there is a Seaſon, and a Time for every Purpoſe under Heaven. But if you put off till To-morrow what ought to be done To-day, you croud into the Morrow what you cannot accompliſh in it. Lay down therefore an orderly Plan, according to which every Thing ſhall be done. Think often upon the great Importance of Time, nor, if you wiſh to live long, inconſiſtently laviſh Hours, Days and Weeks. Where Perſons are ſo prodigal of Time, are we to wonder if no Method is obſerv'd in the Diſtribution of it. But in thus abuſing it, they do but inflame their Account, and treaſure up to Themſelves infinite Vexation hereafter, when Age bends under a Load of acute Reflexions on the Raſhneſs of Youth, and the Dilatorineſs of increaſing Years, and the Wretch ſets about a Preparation for Heaven, when he finds himſelf ready to leave Earth. But whoſo divides his Time into due Portions incurs none of theſe Difficulties. He may rather

rather be ſaid to redeem Time, and to live long in a ſhort Space, ſeizing every Moment as it arrives, and employing it according to the Donor's Intention. Whereas the Life of him who regards not Order is a mere Blank, unfill'd up with any Thing which deſerves the Name of a reaſonable Creature. Of one ſo bewilder'd it may moſt emphatically be ſaid, *That he walketh in a vain Shadow, and diſquieteth himſelf in vain.* But Order is,

3dly, Conducive to the Management of your Eſtate, which how great or ſmall ſoever it be, muſt be well inſpected into, That your Expences exceed not your Income; firſt accommodating yourſelf with Neceſſaries, then, if your Income, admits of it with Conveniencies, being ſtrictly Juſt, before you preſume to be Generous. Nor Herefrom at any Time deviate, ſuperior to the Force of every Temptation, which might induce you to break thro' ſuch a Reſolution. And never was this Advice more pertinent than in the preſent Age; an Age notable for Extravagance among all Ranks and Degrees of Men. Which has introduc'd a Diſregard of all Order and Oeconomy, making Men at once both Avaricious and Profuſe, and afterwards Unjuſt, and this ſubjects them to the Penalties of human Laws. Hence ariſes every Species of Diſtreſs, Fraud, and Villainy. Be perſuaded then that every private and perſonal Virtue reſults from Oeconomy, That the Frugal Man is alone Independent, while the Prodigal is expos'd to Calamities unſpeakable: But I proceed,

4thly, To recommend Order in your Amuſements. By no means allow your Amuſements to break in upon ſerious Affairs; and only then indulge yourſelf in them, when Affairs of Importance are diſpatch'd, and your Health requires Indulgence, to render you the fitter for Application to Buſineſs. But Amuſements are to be taſted in paſſing only, with a Guard over yourſelves, leſt what was intended for your Good, ſhou'd end in your Hurt. If therefore it highly concerns you to be watchful over yourſelves in the midſt even of innocent Amuſements, with what extreme Circumſpection ought you to guard againſt Amuſements, expreſſly vicious, which are not to be reſtrain'd, but renounc'd. The Moment you give up yourſelves to Games of Chance, to Rioting, and Drunkenneſs, to Chambering, and Wantonneſs, your Ruin immediately commences. There is an End of all Order in your Houſe, your Accounts, and Time. Confuſion takes place of Order. Let him who wou'd avoid his End, depart from the Tents of the diſorderly Man. But I now,

Laſtly, Recommend Order in arranging of your Company. Habituate not yourſelf to be for ever in Company, but at due Diſtances of Time interchange Society with Solitude; being aſſur'd, That Altho' Company may give Eaſe for a Time, it will afterwards leave you where it at firſt found you, That is, in Emptineſs and Diſcomfort. Of what avail is it that your Acquaintance are inoffenſive? If they take you

you from an Examination of yourſelf, Such Communications are far from Innocent. In one word, before you ſeek after Acquaintance abroad, be ſure to ſecure One Friend at home, for upon the Latter, and not on the Former true laſting Happineſs alone depends. — —

Annex'd is an Abridgment of the ſame Diſcourſe on a more diffuſe Plan.

1 Ep. Cor. Chap. 14. v. 40.

Let All Things be done in Order.

Tho' ſtrictly ſpeaking, Order in Life hath no Place among the moral Virtues, yet if the good Effects of it be conſider'd, it will be found at leaſt introductory to them; or a Means of Uſe to direct us in the due Diſcharge of them.

In diſcourſing on theſe Words I will attempt to demonſtrate How far Order is inſtrumental to the diſcharging of the Virtues. — To this End I will examine Order in reſpect to the Conduct of our Affairs, the Diſtribution of our Time, the Management of our Eſtate, the Regulation of our Amuſements, and the Arrangemens of our Company. And

1ſt. In Reſpect to the Conduct of our Affairs.

Every Man in the World hath ſome Concerns of his own, which demand his Attention. If he be plac'd in an active Sphere, every Thing thereto belonging ſhou'd be ſo diſpos'd, That One Thing interfere not with

Another, but eſpecially that earthly Concerns obtrude not upon Heavenly. And the more Complicate his Affairs are, the more will Order be neceſſary. But even the ſmalleſt Affairs are not to be manag'd without Order. And here I ſpeak not with a View to ſecular Affairs only, but heavenly Concerns alſo, which Laſt can never be properly carried on, except the Firſt be conducted accordingly. Few can however be brought to believe This. For in General Men are inclin'd to diſtinguiſh between God and the World. Whereas in a good Man's Eſtimation there is an inſeparable Harmony betwixt them. In our Intercourſe with the Lattet, we ſhou'd have an Eye conſtantly to the Former, and frame our Behaviour accordingly. Not that Men are averſe to Religious Offices. But here is the Misfortune. As ſoon as theſe Exerciſes are ended, and they return to their worldly Callings, they think themſelves at Liberty to live as they liſt. But how great an Error are ſuch Men under? For are we not here ſtation'd amidſt a Number of Relations, among Superiors, Equals, and Inferiors, Neighbours, Friends, and Enemies, whence ariſe diſtinct Obligations, Obedience, Affability, Courteſy, Juſtice, Candor, Fidelity, Forgiveneſs. The due Diſcharge of which Obligations is, to conduct our Affairs here with Order. But how can he duly diſcharge theſe Obligations, whoſe Life is one Series of Irregularity? who, neglecting to perform ſome Duties in due Seaſon, is at length divided between

between ſuch a Multiplicity of Them, that uncertain which to ſet about Firſt, he neglects them all. Hence ariſe thoſe Deformities in the moral Character, Generoſity without Juſtice, Integrity without Piety, and Charity without Chaſtity. A Conſciouſneſs of all This at Intervals of Reflection naturally begets an Unevenneſs of Temper, which renders the Poſſeſſor of it uneaſy within Himſelf, and troubleſome to Thoſe about him. To remedy which he recurs to Sloth, or Intoxication, or Pleaſure, hurrying Himſelf to Deſtruction, both Here and Hereafter—That your Affairs may be conducted with the greater Order, you ſhou'd in the

2d. Place obſerve Order in the Diſtribution of your Time — Now Time is a Talent entruſted by GOD with Man, who is the Steward of it here, and of which he muſt give a ſtrict Account hereafter. Let every Portion of it be therefore employ'd in ſuch a due Diſtribution, as that thoſe which belong to ſpiritual, be not encroach'd on by temporal Affairs. To every Thing there is a Seaſon, and a Time for every Purpoſe under Heaven. If you put off till To-morrow what you ſhou'd have done To-day, you think abſurdly to perform in One Day, what can only be done in Two. While the Man who diſcharges every Demand upon him in the ſame Succeſſion it becomes due, does every Thing as it ought to be done, and to good Effect. That you may therefore employ your Hours in an orderly Manner, reflect

upon the Tranſitorineſs and Importance of Them. Men are in Nothing ſo miſtaken as in their Eſtimation of Time. When they regard it as the Term of their Abode here, they make Uſe of every Means for the Prolongation of it. But as often as they conſider it under the more confin'd Ideas of Hours, Weeks and Days, They ſeem unaccountably prodigal of it. Repining at the Shortneſs of human Life, They wiſh Days and Hours were paſt. From a Perſon thus heedleſs of it's Importance, how can we look for Order in the Diſtribution of it? But in this Abuſe of time Such Perſons treaſure up to Themſelves endleſs Unhappineſs. The Time unimprov'd will hereafter aſſuredly create Matter for uneaſy Reflexions on our Giddineſs in Youth, and Procraſtination in Manhood, when Age bows under the Preſſure of Cares, it is altogether unequal to, and we begin only then to think upon Death, when it is advancing towards us. While he that is an Oeconomiſt of Time is exempt from every ſuch Conſequence. Such a Man may be ſaid to redeem Time, nay double it. Foraſmuch as reflecting on the Paſt with Serioufneſs, employing the Preſent Uſefully, and Wiſely providing for the Future, he lives long in a little Time. Whereas the ſame Time paſſeth by the diſorderly Man without a Trace behind it. His whole Life is a mere empty Space, undiſtinguiſhed by virtuous Actions, or any Thing which deſerves the Name of Employment. Surely ſuch a Man

a Man (if any) may very properly be ſaid *to walk in a vain Shadow*. But I proceed in the

3d. Place, To ſpeak of Order in the Management of your Fortune. Which, whether it be Great or Small ought at Intervals to be well examin'd, in order to come at the true Difference between your Expences and your Income. Your Attention ſhou'd be firſt to Neceſſaries, afterwards to Superfluities and be ſcrupulouſly Juſt, before you think of being Generous; and live always under, never above your Income; and Herefrom let no Conſideration whatſoever induce you to ſwerve. Such a Rule was never indeed more neceſſary than in the preſent Age, which is evidently diſtinguiſh'd above all Others by the Spirit of Extravagance pervading all Orders of Men amongſt us, from an Opinion that the Faſhion of the Times obliges every Man ſo to live, tho' ſuch a Courſe of Life be deſtructive of all Order, ruinous to Families, ſuggeſting hazardous Expedients of acquiring Wealth, making the ſame Individuals both rapacious and profuſe, which Laſt tho' viſibly productive of Want and Poverty, they know not how to reſiſt, or expoſe. And thus unable to break the Force of Habit, they plunge themſelves into Neceſſity, which begets Dependance, and that occaſions Corruption, which leads Men into vile Compliances, and thoſe bring on Criminal Actions, which conclude in Infamy. Settle it therefore in your Minds, That upon Oeconomy not only depends the right ordering

of

of your Fortune, but the Being of every Perſonal and Private Virtue; and that Hence ariſes Independence and Integrity. The Man who lives within his Income is in Bondage to no Man. No Temptations can induce him to be mean, much leſs to do what is evil. But he that in his Expences obſerves not Oeconomy, thenceforth ceaſeth to be Free; nay not only ſo, but expoſes himſelf to Dangers and Diſaſters unſpeakable both Here and Hereafter. I now come

4thly, to recommend Order in your Amuſements. That is, Order your Amuſements in ſuch Manner as that they ſhall not exclude an Attention to Concerns of Higher Moment. I grant the Mind of Man is unable to ſit down for any long time together to grave Purſuits, but muſt be releiv'd at Intervals by Relaxations and Amuſements, without which it cou'd not hold up and ſupport itſelf. But at the Time we mean to refreſh, we muſt be careful not to relax the Powers of it by Pleaſure, which, when indulg'd beyond a due Degree, leaves the Mind under an Incapacity to live without it, enervating thereby the Faculties of it, and rendering it unequal to whatever is atcheivable only by Reſolution and Perſeverance. Such are the Fruits and Effects even of innocent Amuſements. But Amuſements of a contrary Kind are not to be regulated, but abſolutely renounc'd. The Moment you give up yourſelf to Gaming for high Stakes, unſeaſonable Banqueting, and impure Brothel-Houſes,

Houſes, Farewell all Order in your Houſe, your Affairs, and Time, and what is more lamentable, Reputation, Honour, and Intereſt, all indiſcriminately fall before it. Deſolation and Deſtruction tread upon your Heels. Let every one who wou'd avoid ſuch unhappy Conſequences, avoid the Diſorder which is the Cauſe of Them. But it is time I ſhou'd in

The 5th Place, Inculcate Order in arranging your Society. — Engage not yourſelf always in a Circle of Acquaintance, but, having choſen a few vertuous Aſſociates, converſe with the World, and yourſelf alternately, being aſſur'd there muſt be Diſorder, where the Maſter is always from Home. Beſides, He that is always in a Crowd of Company, can have little Time for the Regulation of his Temporal and Spiritual Affairs. He lives rather to the World than Himſelf. Engag'd in a Whirl of Viſiting, and being viſited, he naturally contracts a Spirit of Diſſipation. Again — 'Tis not enough that your Aſſociates are harmleſs. For if Attention to them hinder you from attending to yourſelf, and private Concerns, it muſt extinguiſh all Order, and with it a Senſe of Duty. Conſequently ſuch Society muſt as effectually ruin a Perſon, as That which is actually corrupt. But I further affirm, That it is a neceſſary Conſequence of Order to be frequently converſant with One's-ſelf, and to take Pleaſure in an Acquaintance at home. For hereon ultimately depends every Plan of Action, by which every good and virtuous

tuous Man intends to live. Beſides, how can he, that is a Stranger at Home, have any Satisfaction abroad. Society may perhaps adminiſter Eaſe for a while to ſuch a Man, but the Moment he finds himſelf alone, his Uneaſineſs will aſſuredly return upon him with tenfold Aggravation. Whereas by Converſing with Ourſelves, and the World at due Diſtances, inſtead of being the worſe for either, we ſhall have the more exquiſite Reliſh for Both— Thus it appears That Order is eſſentially neceſſary for the Conducting our Affairs, Time, Expences, Amuſements, and Society with Succeſs. And if Diſorder happen to prevail in One of Them, the Reſt will of Courſe be derang'd. 'Tis impoſſible to manage your Affairs with Order, as long as your Time is under no due Diſtribution. 'Tis as impoſſible to ſtate the Difference between your Expences, and your Income, if your Amuſements occupy the Time belonging to grave Purſuits; and you ruſh into Company, when you ſhou'd hold Intercourſe with Yourſelf in Private —— In every Thing therefore be Regular, if you deſire any Thing to be done as it ought to be.— What hath been above ſaid of Order, is applicable to ſmall, as well as great Affairs —Nor imagine with yourſelf, That Order hath no Connexion with the Leſſer Concerns of Life. For whoever lives by no Rule in Them is in Danger of tranſgreſſing Order in Affairs of greater Importance. Remiſſneſs, if not guarded againſt, after awhile becomes habitual, till

at

at length Irregularity pervades our whole Conduct. — To draw towards a Concluſion — Let us for our Edification ſet always before us the great Example of the Supreme Being, who is a GOD of Order, performing all Things in Number, Wheight, and Meaſure. Let us ever remember That Religion in General, and eſpecially the Chriſtian, is an Inſtitution which inculcates Order; and That to walk ſinfully, and to walk Diſorderly are equivalent Expreſſions; and That from every Perſon ſo walking, the great Apoſtle of the Gentiles beſeeches us, in the Name of the Lord Jeſus Chriſt, to withdraw Ourſelves; That among the Diſciples of Satan is only Confuſion, and every evil Work; That, to baniſh Confuſion, and introduce Order was one principal End of our Saviour's Incarnation; and That the very Being of his Church is eſtabliſh'd in Order, which will be ſucceeded by the more perfect Order intended to take place upon the Concluſion of his mediatorial Kingdom, in the new Earth, and the New Heavens, wherein Harmony ſhall everlaſtingly prevail among the Spirits of Juſt Men made perfect, for whom, if we wiſh to be fit Aſſociates Hereafter we muſt habitually be doing All Things *decently*, and in *Order* Here. —— — —

Another uſeful, and very proper Exerciſe for the Sabbath is a ſacred, or a Sunday Theme, I mean a Theme written upon a Scripture Subject, and, excepting the Compariſon, all entirely form'd out of Scripture-Matter;

Matter; tho' Subjects are aſſignable, for which a Compariſon alſo may be drawn from the ſame Storehouſe. An Exerciſe of the greater Importance, as between it, and an inſtructive Sermon is a greater Affinity than is at firſt apprehended; The Propoſition of a Theme anſwering to the Preface, or Opening of a Sermon; The Reaſon is equivalent to the Preacher's argumentative Proofs of the Doctrine under Conſideration; the Similitude is oftentimes applied by Divines amongſt us, Mr. *Seed* eſpecially, with extreme Propriety, for the better Illuſtration of the Point in hand; Examples are adduc'd by the beſt of Teachers for the greater Encouragement of their Hearers to Virtue, and Diſcouragement from Vice; as are Quotations from Authors, ſacred and profane, with Authorities for the clearly proving, and more ſtrongly confirming of any Matter. Then comes the Concluſion, which is analogous to the Preacher's Application, wherein, after having convinc'd the Reaſon, and Underſtanding of his Audience, he points out the practical Uſes which ariſe therefrom, and, exerting his whole Powers of Eloquence, brings the Matter home to the Breaſt of every Man, endeavouring, as much as in him lies, to perſuade him to the Practice of the Virtue recommended. Such a Theme may be call'd a Sermon in Miniature; and, when it's Outlines are properly fill'd up, is, to all Intents and Purpoſes, as much a Sermon as any Thing can be —Take an Example.

A ſacred

A ſacred or a Sunday Theme. N°. I.

Proverbs Chap. 15. Ver. 33. latter Part.

Before Honour is Humility.

A ſubmiſſive, lowly Carriage is the ready Road to Promotion. —— —— —

For it engages the good Opinion, and enſures the good Offices of Men in Power, and Authority. —— —— —

As *one Deep calleth Another* upwards in the *Water-pipes* with a Force equal to the Level, or Height, whence it originally deſcends; So the more ſubmiſſive and humble a Perſon is, the more is he ſure to be reſpected and honour'd. —— —— ——

A ſignal and illuſtrious Example of the Truth of our Aphoriſm is to be found in the Life of David, who, for his humble Deportment, as well as his other amiable Qualities, was exalted from a *Shepherd*, to be *Sovereign* of a Kingdom. —— —— —

A powerful Atteſtation to the Sentiment here before us is, That of the Saviour of Men, who more than once affirm'd, *He that humbleth Himſelf ſhall be exalted.* —— ——

And it is alſo ſtrongly corroborated, and confirm'd by the ſage Author of the Theſis elſewhere in the Book of Proverbs to this Effect: *Honour ſhall uphold the Humble in Spirit.* —— —— ——

Whoſo-

Whoſoever then hopes to ſtand well in the Favour of GOD, and Man, and to ſecure a Share in the Rewards uſually paid to *modeſt* Merit, let him invariably put on an *humble Deportment*, which will effectually make him *Honour'd* and *Regarded.* — So true will be found that Exhortation of St. James: *Humble yourſelves in the Sight of the Lord, and he ſhall lift you up.*

Take another Example.

A ſacred, or a Sunday Theme. N°. II.

1 Ep. Cor. Chap. 15. Ver. 33. latter Part.

Evil Communications corrupt good Manners.

The pureſt Innocence is in Danger of Infection from impure Company. —— ——

For howſoever unblameable may be the Life of a Perſon, when he firſt enters into Friendſhip with Another of impure Morals, yet, having every Day before his Eyes the Commiſſion of Vice, under one Form or other, his Abhorrence of it by Degrees abates, and at length he commits it Himſelf with Indifference. —— —— —— ——

As a *little Leaven*, when incorporated with a large Maſs of Meal, *leavens the whole Lump*; ſo the leaſt Intercourſe with Vice is hurtful to the moſt exemplary Virtue. —— ——

A ſad Inſtance of the Truth of the Theſis is exemplified in the Character of Solomon, who, by making an Alliance with an Heatheniſh Woman, was inſenſibly ſeduc'd from his

his Allegiance to the GOD of his Fathers, to the Worſhip of Idols. —— ——

The Pſalmiſt bears the ſtrongeſt Atteſtation to the Truth of this Aſſertion in the following Words: *With the Froward thou ſhalt learn Frowardneſs.* — —— ——

And Solomon himſelf hath furniſh'd us with an equally ſtrong Confirmation of it in his own Book of Proverbs: *A Companion of Fools*, that is, of the Wicked, *ſhall be deſtroy'd.* —— —— ——

Seeing then theſe Things are ſo, let us be particularly circumſpect in the Choice of our Accquaintance, foraſmuch as with the clean only we ſhall be clean; and it is as impoſſible to mingle with Men of a contrary Deſcription, and remain unpolluted, as for *a Man to touch Pitch*, and *not be defiled therewith*, or *to take Fire in his Boſom, and not be burn'd.*

Take a Third.

A ſacred or a Sunday Theme. N°. III.

Matthew Chap. 10. Ver. 16.

Be ye wiſe as Serpents, and harmleſs as Doves.

Prudence and Innocence are beneficial only, when together aſſembled in one and the ſame Subject. —— —— ——

For Innocence, unaccompanied with Prudence, ſubjects us to Deception, and Depredation, while Prudence, without Innocence, degenerates into Craft, and Cunning. — —

As

As Ingredients of oppoſite Qualities, are, for the Correction of each other, and to produce the better Effect, compounded in one Medicine, whereas Either of them, adminiſter'd alone, wou'd be prejudicial to the Receiver; So Prudence and Innocence united are of the greateſt Uſe in the Conduct of our Chriſtian Courſe, but, enjoy'd ſingly, the Former inclines us *to deceive*, the Latter expoſes us *to be deceiv'd*. —— —— ——

A bright Example of the Truth of the Precept was our Bleſſed Saviour, in whom the moſt exalted Intellect and the moſt unſpotted Integrity were at once concenter'd. ——

What the great Apoſtle of the Gentiles ſaid to the Converts of Rome is analogous to the Theſis: *I wou'd have you wiſe unto that which is Good, and ſimple concerning Evil.* ——

Nor is what the ſame Apoſtle ſaith to the Corinthians unlike: *In Malice be ye Children, but in Underſtanding be Men.* —— ——

Let us not then any longer imagine That, ſince Reaſon and Revelation have indiſſolubly join'd together Innocence and Prudence, they may be put aſunder: for, be we well aſſur'd, That Innocence without Prudence, and Prudence without Innocence is, in no Senſe, Religion, but Enthuſiaſm. — ——

For a Change, as well as the Cultivation of his inventive Faculty, let the Scholar for a Sunday's Exerciſe have ſome Scripture Paſſage to deſcant upon.

Take

Take the following for an Example.

I will ariſe and go to my Father: Or *The Prodigal's Soliloquy.*

Righteous Heaven! into what a Condition am I now plung'd! I that enjoy'd ſo lately the Superabundance of every Thing to be deſir'd; indulg'd by the fondeſt of Fathers in all a Son cou'd aſk, and more than a virtuous One cou'd aſk in Reaſon; a Stranger to Denial; nay with every Wiſh prevented; ſurrounded with a Train of Domeſtics, either attentive to know my Pleaſure, or officious to do my Will. Surely no Perſon of the ſame Age, and Condition, was ever ſo compleatly bleſt! And yet, by the ſtrangeſt Infatuation, as well as the moſt abandon'd Extravagance, the Reverſe of all This is come upon me. Without any Covering except that of Heaven, at a Diſtance from Home, in a ſtrange Land, and a barren one, with this Alternative only before me, to partake of the ſame coarſe, unſatisfactory Food, with the moſt Abject of Animals, or ſtarve: under theſe afflictive Circumſtances, what have I to do, but immediately to repair to my Father's Houſe, and in the deepeſt Humility to proſtrate myſelf before him? If I be refus'd Admittance, I can be but wretched, and I cannot be more ſo than at preſent. But if I be receiv'd into Favour, tho' but as One of the Loweſt Order in my Father's Houſe-hold, I ſhall once more be bleſt.— But I loſe Time in deliberating. — I will inſtantly therefore, *Up*, and *Try*. ——

For a ſacred Exerciſe on the Sabbath the Scholar may be well employ'd in the like Deſcants upon the following Subjects. *Adam's Reflexions on his firſt Sight of Eve.* —— *Cain on killing Abel.* —— *Abraham addreſſing Iſaac previouſly to the binding him.* — *Moſes having a Glympſe of Canaan from the Top of Piſgah.* —— *Mary Magdalen addreſſing Jeſus on her Sins being forgiven.* —— *The ſame on her firſt ſeeing Jeſus after his Reſurrection.* —— *Peter after the Denial of his Maſter.* —— *St. Thomas on his Conviction of Jeſus being riſen from the Dead.* —— Before I leave the Subject of Engliſh Proſe, I may poſſibly be deſir'd to lay down here a few Rules for the writing agreeable Proſe.—By which if it be meant I ſhou'd offer ſome Rules for agreeable Cadence, That is, Directions for the Structure, or artificial Arrangement, and Poſition of Words in a Sentence, I really think it more adviſeable to follow no Rules at all; foraſmuch as the Style of Him, who ſits down to write with an Eye to Rules, hath in it always a viſible Air of Stifneſs, and Formality. And therefore inſtead of attending to ſuch Rules, I wou'd adviſe a Perſon firſt to be Maſter of the Subject he propoſes to write upon, then having rang'd his Ideas in an orderly Method, uſe the Words which firſt offer, and provided they be ſuitable to the Matter, evermore riſing, and falling with it, being intelligible, and eaſy, natural, and unaffected, there is no doubt but he will attain an agreeable Style with more Certainty

tainty than He, who being over-ſollicitous about the Meaſure of Syllables, and Sentences, endeavours in every thing he ſays to ſtrike and ſurprize. And therefore much Reading of the beſt Authors, with a good Ear, are, under the Cautions I mention, alone ſufficient Helps to bring him to the deſir'd Object. Such is Mr. *Addiſon*'s Engliſh Proſe, which whoever examines, will in it obſerve no methodical Arrangement of Words, no Sameneſs of Recurrence in the Turn of the Sentences, no Rounding of Periods, no Catching at Ornaments in order to ſtrike, nor even avoiding of Colliſions of Vowels for greater Harmony, but a Style unaffected, equable, and eaſy, yet occaſionally varied according to the Matter of it, always adequate to what it expreſſes, and therefore to Readers of true Taſte, and Diſcernment univerſally pleaſing. — To Compoſition in Engliſh Proſe ſhou'd alternately ſucceed the Making of Engliſh Verſe, in order to which the Scholar ſhou'd have a previous Acquaintance with our Engliſh Poets. Having been introduc'd to Them, and ſhewn their Beauties, to quicken in him an Emulation, and encourage him to Compoſition, he may next be ſhewn the juvenile Works of eminent Authors. A Lad of Parts will undoubtedly be pleas'd at hearing That Mr. *Pope* wrote his Ode on Solitude at Twelve, his Paſtorals at Sixteen, and his Eſſay on Criticiſm at Twenty Years of Age; That Bp. *Lowth* wrote his Genealogy of Chriſt at Winton School; and

Lord *Lyttleton* was Author of the Soliloquy of a Beauty in the Country while an Eton Scholar. To ſpur him on the more, the beſt Imitations of our Engliſh Poets might be plac'd before him. Such are Mr. *Pope*'s Imitations of our Engliſh Poets; ſuch the Six Imitations of *Iſaac Hawkins Browne*, Eſq; on a Pipe of Tobacco; Such Mr. *Maſon*'s Imitations of Chaucer, Spencer, Milton, and Pope, in his Monady on Mr. Pope's Death; Such his Imitations of Milton's Penſeroſo and Allegro in his Bellicoſo, and Pacifico; and Such, laſtly, Mr. *Cawthorne*'s Imitation of Mr. Pope's Eloiſa to Abelard in his Anſwer of Abelard to Eloiſa. — Hence aſſiſted the Scholar will not only be Maſter of a large Fund of Poetic Engliſh, but alſo catch the Manner of Conception, which reſpectively characterizes each of our Engliſh Poets.—Yet, as he may labour under a Want of Invention, it may be moſt adviſeable for him on that Account to make Verſes out of Matter already before him, for awhile, than out of his own Head at firſt. It will be ſufficient, at one time, if he verſifies a Fable, or tranſlates an Epigram of Martial, or an Ode of Anacreon from his Inſtructor's Proſaic Engliſh. —Take an Example of Each.

Mercury and the Statuary, in imitation of Prior.

Merc'ry deſirous to know
In what Eſteem he was below,
Once on a Time his Head did pop
Into a Statuary's Shop.

Where

Where Jove's Head his Attention ſtealing,
He ask'd the Price of it. — A Shilling.—
And what of This, to Juno turn'd?—
Two Shillings, dear as ever earn'd.
And what doſt ask for that lean Elf,
Said Hermes? pointing to Himſelf.
Why, ſaid the Artiſt, if thou'lt join
Juno to Jove, the Third is Thine.

Such is the Fate of All, who pant
For Honour, but who Virtue want.

Take another Example of a Fable.

Jupiter and Pallas, in imitation of Gay.

The Gods above, in Humour gay,
Each for Himſelf agreed one Day
To chuſe a Tree. When thus the God,
Who rules Olympus with his Nod:
The ſtout Oak hence be dear to Jove,
Beſt Emblem of the Pow'r above.
And be the Myrtle next in Fame
To Jove's Oak, ſaid the Cyprian Dame.
Phœbus acknowledg'd he muſt be
Sill partial to the Laurel Tree.
Alcides own'd the Poplar's Height,
And Pines were Cybele's Delight
When thus the blue-ey'd Maid began:
Such Options odd approve who can;
I'll act upon a diff'rent Plan;

And

And while the fruitleſs Tribe you chuſe,
I name the Olive for it's Uſe.
No Praiſe in Language adequate
The Olive e'er can celebrate.
On Altars 'tis our higheſt Boaſt,
Without it half our Honour's loſt.
And from the Sacerdotal Unction
Kings only take the Kingly Function.
'Tis hence Man's active, lively, gay;
'Tis hence he's lighted on his way;
Derives hence Matter for the Feaſt;
A Med'cine hence for Man and Beaſt.
Then Jove: dear Daughter all muſt ſee
How Wiſe are you, how Weak are we.
For every Choice without a Reaſon
'Gainſt Wiſdom is no leſs than Treaſon.

An Epigram from Martial. Lib. I.

De Vetulâ edentulâ.

Si memini, fuerant tibi quatuor, Ælia, Dentes;
Expuit una duos Tuſſis, et una duos.
Jam ſecura potes totis tuſſire Diebus;
Nil iſtìc, quod agat tertia Tuſſis habet.

In Engliſh thus:

Ælia, if I well remember,
Let's ſee, 'twas but laſt November;
Twice two Teeth thou then didſt ſhew
Standing in unſeemly Row.

Out

Out came Two by Coughing ſore;
Cough the Second ſent Two more.
Thy Cough now thou need'ſt not ſmother;
Thou canſt hardly loſe Another.

An Ode of Anacreon. Ode 2.

Φύσις κέρατα ταύροις
Ὁπλὰς δ' ἔδωκεν ἵπποις
Ποδοκίην λαγωοῖς
Λέουσι χάσμ' ὀδόντων
Τοῖς ἰχθύσιν τὸ νηκτὸν
Τοῖς ὀρνέοις πέτασθαι,
Τοῖς ἀνδράσι φρόνημα
Γυναιξὶν οὐκ ἔτ' εἶχεν.
Τί οὖν δίδωσι; χάλλος,
Ἀντ' ἀσπίδων ἁπασῶν
Ἀντ' ἐγχέων ἁπάντων.
Νικᾷ δὲ κ' σίδηρον.
Καὶ πῦρ, καλή τις οὖσα.

In Engliſh thus:

Nature in ev'ry Thing benign,
The goring Horn hath giv'n to Kine,
With hardeſt Hoof hath arm'd the Steed,
And bleſs'd the timid Hare with Speed,
Huge Teeth on Lyons hath conferr'd,
And made them Tyrants of the Herd.

Furniſh'd

Furniſh'd with Fins the ſcaly Fry,
And giv'n the feather'd Race to fly.
To Man imparted Reaſon's Aid.
But ah! for Woman is there made
No kind Reſerve, no Gift in Store?
Yes. Woman's arm'd with Beauty's Pow'r.
To Beauty when oppos'd muſt yeild
Alike the Sword, and Spear, and Sheild.
E'en Fire, which knew no Bounds before,
Aw'd by the Fair, conſumes no more.

Annex'd is the Form of a Verſe-Epiſtle to the Maſter for a Play-day.

Ah me! what countleſs Ills ſurround
The Wretch who toils on claſſic Ground?
No Reſt hath he, no ſweet Reprieve
From Morn to Noon, from Noon to Eve;
But always running, ſtill to run,
His Work is doing, never done.
By Night with frightful Dreams oppreſs'd,
And ſlumb'ring but in broken Reſt,
Early he hies him from his Neſt;
Leſt, if the Bell ſhou'd ceaſe to toll,
He cou'd not anſwer at the Roll;
And thus, by Drowſineſs o'er taken,
Arrive too late to ſave his Bacon.
'Twixt writing Verſes and Tranſlations,
'Twixt making Themes and Declamations,
And ſpeaking long-winded Orations,

For

For Six long Week-Days were perplex'd,
Confounded, harraſs'd, puzzled, vex'd.
Nay, when the Coach and Carman keep
The Sabbath in inactive Sleep;
When Beaſts of Burthen, One and All,
At Eaſe enjoy the friendly Stall,
We wretched Priſoners, born to Woe,
'Twixt diff'rent Days no Diff'rence know:
But, when the Sabbath-Day arrives,
We then lead ſtill more wretched Lives;
With Goſpels Greek, and Latin loaded;
With Catechiſms incommoded;
Grotius, or Jewell to explain;
And tell the Sermon o'er again.

Then, Sir, for Pity's Sake redreſs us;
A HOLYDAY will amply bleſs us.

For a Sunday's Employment a little Ode may be fram'd out of *the Lord's Prayer*.

1.

Parent of All, who ſitt'ſt enſhrin'd
In Heaven's high Dome confeſs'd,
For Thee let all of Human Kind
With Rev'rence be impreſs'd.

2.

Thy Sway let all the Nations own,
And thy Beheſts obey,
As the bright Angels by thy Throne,
In Realms of endleſs Day.

3. Grant

3.

Grant us of Food a Competence,
Each Day, as thou ſeeſt fit;
And, as Forgiveneſs we diſpenſe,
Our Sins do thou remit.

4.

When Hell's Aſſaults beſet us hard,
And Dangers o'er us roll,
O! be thou then our mighty Guard,
For Hell owns thy Controul.

Or a Pſalm will afford excellent Matter for an Ode. For a Specimen I deſire the Scholar's Acceptance of

Pſalm 114. *When Iſrael came out of Egypt*, &c.

1.

When Iſrael by divine Command
From haughty Pharaoh's iron Hand
Flew, firſt enlarg'd and free:
O'er Iſrael God the Scepter ſway'd,
To Judah was Himſelf diſplay'd,
A preſent Deity.

2.

Old Ocean, ſtruck with ſudden Dread,
Retreated from his oozy Bed,
And Jordan ceas'd to flow:
Like Rams the Mountains from the Ground,
Like Kids the Hills were ſeen to bound
In ſympathetic Shew.

3. O why

3.

O why thus, Ocean, ſtruck with Dread,
Deſerted'ſt thou thy oozy Bed?
Why Jordan ceas'd thy Flood?
Why Hills and Mountains from the Ground
Were ye like Flocks obſerv'd to bound
In ſympathetic Mood?

4.

Learn henceforth, Earth, with holy Fear
The God of Iſrael to revere,
Unſeen, tho' near as erſt;
That God, who bade the flinty Stone
Guſh out with Waters not it's own,
To chear a Nations Thirſt.

Or the *ſacramental Hymn* in *the Poſt-Communion* may be turn'd into Verſe.

Glory be to God in Heaven!
Peace on Earth! be Man forgiv'n!
Lord! we praiſe Thee, bleſs, adore,
Thanks, and Glory to Thee pour,
God th' Almighty Potentate,
Father, unoriginate.
Lord of all above, below,
To whom in Heav'n, and Earth all bow,
Thy Sire's only proper Son,
By true Generation.
Jeſus, powerful to ſave
All, who Pardon of Thee crave!

Meſſiah!

Meſſiah! Shiloh! Chriſt! foretold
By the myſtic Seers of old.
Lamb of God! who doſt efface
All the Sins of human Race,
Now, and at the Judgment Day,
O! be Thou our Strength, and Stay.
Thou, whoſe Merits ſtill efface
All the Sins of human Race,
Lord, incline a gracious Ear,
And regard our humble Pray'r.
Thou, who ſitt'ſt enthron'd on high,
Cloath'd with Might, and Majeſty,
Now, and at the Judgment-Day,
O! be Thou our Strength and Stay.
For to thee alone pertain
Holineſs, and Pow'r, and Reign:
Thee O Chriſt! in Glory's Height,
One with God and Paraclete.

When the Scholar hath been accuſtom'd to theſe Exerciſes, he may proceed afterwards to ſuch as have ſome Merit of Originality, by producing Something of his own upon any Subject aſſign'd. Suppoſe the Subject were that of *Hawking*, and that it were to be treated after the Manner of a Didactic Poem, as the *Georgic* of *Virgil*, the *Cyder* of *Philips*, the *Fleece* of *Dyer*, or *Armſtrong's Health*. How wou'd a Writer expreſs himſelf in the Beginning, or Exordium? Take the following for an Example.

HAWKING.

HAWKING. *

Of Hawks the various Tribes, in Falconry
Chiefly approv'd; how beſt, and by what Arts
To form obſequious to the Maſter's Hand,
Or from it's Neſt the puling Eyas ta'en,
Or the wild Haggard that had prey'd at large;
What Maladies are incident to All;
And what the ſureſt Remedies for Each;
Advent'rous ſings the Muſe, as yet unknown
In Fame's wide Walks. Attend ye princely Tribe,
Ye Thanes of high Deſcent, and noble Stem,
Attend; the Subject, and the Song are Yours.
Nor yet, ye gentle Dames, and virgin Throng
Vers'd in ſofter Arts, refuſe to lend
A willing Ear; for You in airy Rings
The Hobby † wheels, or darts upon his Prey,
Proud to be thought the Servant of the Fair.
And Thou, O S—, with whom I firſt imbib'd
The pleaſant Inſtitutes of claſſic Lore
In W-ck-m's hallow'd Dome, vouchſafe to reach
Thy gentle Hand, and help the Bard along.
Whoe'er aſpires t'excell in Falconry,
With heedful Obſervation ſhou'd explore

* This Exordium was once intended for a Specimen of a Didactic Poem on *Hawking*, in Two Books, to be printed by Subſcription, with a preliminary Diſcourſe on the Riſe and Progreſs of this Art, and a Natural Hiſtory of Birds of Prey. But as this Amuſement hath almoſt wholly given way to Shooting, the Deſign hath been on ſecond Thoughts entirely laid aſide.

† The Hobby is call'd the Lady's Hawk.

The

The Diff'rence which ſpecifically marks
The various Hawks; ſhou'd accurately note
The Form, th' Affections, Habit, Hues of each;
In which is ſeen an Aptitude to learn;
And where an Indocility prevails;
Leſt, inattentive to the Bard's Advice,
And hoping to ſucceed alike in All,
Th' Indocile, as the Tractable, he loſe
His Labour, and his Words be ſpent in Air.
There are, who take into the Subject All
The ſev'ral Eagles, or of golden Hue,
Or ſable Plumage, with the Vulture fell,
And Kite inſidious. Such alone befit
The Pride of Aſiatic Greatneſs. Such
The lordly Tyrant of Byzantium oft
Trains for his Pleaſure, undiſmay'd alike
By Pains Herculean, or exceſſive Coſt.

The Scholar being thus accomodated with a Praxis for his Uſe in the making of Engliſh Exerciſes, I proceed in the ſame Manner to furniſh him with a Second Praxis for his Aſſiſtance in Latin Compoſition. Having been initiated in the Principles of Engliſh Grammar he ſhou'd immediately be put into the Rudiments of Latin. I ſhall be perhaps ask'd here, to which Grammar I give the Preference? For my part I know but One, properly ſo call'd, I mean *Lily's Grammar* with *Ward*'s Notes, for an Illuſtration of which his Inſtructor may conſult our *Oxford Annotators*,

tators, to which if he joins the *Syntaxis Eraſmiana conſtrictior* for the Benefit of *Merchant Taylor's School*, with *Holmes*'s Grammar of the Latin Tongue, he will do well. Let me requeſt the Teacher to ſee that every Leſſon the Scholar ſays be pronounc'd with a proper Accent from his own previous Articulation, and that every Thing be made as intelligible as poſſible; and Nothing ſuppos'd to be too plain to need Explanation, which is not obvious to the plaineſt Underſtanding, otherwiſe the Foundation muſt be laid afreſh, and a Deal of Time, and Trouble will be loſt.

As to the Manner How Children are to be grounded in the Latin Rudiments, it may with ordinary Diſcernment be collected from what is interſpers'd up and down among ſuch Books as are profeſſedly written upon the Subject. Such are the Works of Meſſ. *Hoole*, *Leeds*, and *Lowe*; by which Helps if an Inſtructor proceeds, and with Diligence applies to Practice he will be ſure to make good Grammarians. The Danger is that of a Perſon of a lively Turn, and vigorous Imagination will not exert himſelf as he might. And therefore it is, That a Perſon of moderate Abilities in other Reſpects generally gives Youth the beſt Inſight into the Principles of Grammar. He will excuſe me therefore if I caution him not to ſtumble in the Threſhold, but attend with Minuteneſs to Firſt Principles, making his Ground good as he goes, and inculcating the ſame Things often at ſet Intervals; for by

This

This, and This only will he make Scholars with Expedition and Certainty. — As ſoon as the Firſt Inſtitutes are learn'd, he will ask, whoſe Introduction to the making of Latin I prefer, and what Kind of Exerciſe Book I recommend? — There are Exerciſe-Books on Two Plans, One conſiſting of Engliſh Examples only, without any Latin thereto correſponding on the contrary Side. Such are the Books entitled *Engliſh Examples for the Uſe of Bury School*, with *Exempla minora*, and *Exempla majora, for the Uſe of Eton School.* Among which ought to be mention'd *Garretſon's Hermes*, or the Same with *Bailey*'s Improvements. Thoſe upon the Double Plan are *Clark*'s *Introduction*, and *Turner*'s *Exerciſes*. — All of them uſeful Helps to the making of Latin. For a Firſt Exerciſe-Book however I cannot approve of Thoſe, which have the Latin in the oppoſite Page, with the Declenſions, and Genders of Subſtantives, the Conjugations, Infinitive Mood, Perfect Tenſe, and Supines of Verbs expreſs'd, as they breed Indolence, and extinguiſh Inquiſitiveneſs, the Nurſe of Knowledge, and Information, which might have been amply deriv'd from a Recourſe to Dictionaries. I know 'tis uſually replied, That if the Latin be not annex'd, Children unavoidably run into falſe Latin. I grant it.—But in ſuch a Caſe the Maſter ought to ſubſtitute better in the Place of it. When they can once make plain Latin, before they begin upon *Exempla majora*, let Them go thro' *Turner*'s Exerciſes

Exerciſes which by furniſhing them with elegant Latin will introduce Them the better to the former Exerciſe-Book. — In ſome Exerciſe Books are ſubjoin'd, towards the latter End, neceſſary Cautions for Children againſt Miſtakes in the making of Latin. Theſe with a Number of Others which in the Courſe of Inſtruction have occurred to Myſelf, may not improperly be brought together in one View, That Youth being often exerciſed therein may be the more ſecurely guarded againſt the like Miſtakes hereafter. — But a few neceſſary Rules ought to be premis'd.

1. An Engliſh Sentence ſhou'd never be made into Latin, before the Rule of Syntax, to which the Sentence belongs, be diſtinctly read to the Maſter, and the Senſe of it afterwards given in other Engliſh words, to find out where the Force of the Syntax Rule lies in the Sentence. If one Scholar in the Claſs cannot explain it, another may. And whoever, that is a Junior, explains it, ſhou'd be Senior to Such as cannot. If none in the Claſs can explain it, the Teacher ſhou'd explain it Himſelf. And then every Scholar ſhou'd explain it after him.

2. The Scholar ſhou'd underſtand the Meaning of every Word and Expreſſion in the Sentence before he ſits down to render it into Latin. As in the Sentence following:

A Father forbears with his Son in hopes of his being amended.

If he knows not the Force of the Verb *Forbear with*, the Dictionary, far from help-

ing him, will only miſlead him. For he will take the Words that firſt offer in Ainſworth, which are *Abſtineo*, and *Omitto*, *Deſiſto* and *Mitto*.—All improper.—But the Word *Parco* which is the Right, and in the 3d. Order he will leave. His Inſtructor ſhou'd therefore determine the Senſe of that Expreſſion for him. Here paraphraſing of every Sentence to be made into Latin, previouſly to the rendering it, will be found of great Uſe, as it will prevent a deal of falſe Latin, as will appear from the latter Part of the Sentence, *in hopes of his being amended*, That is in *the Hope*, or *Expectation* of his Amendment, or, *hoping That he will be amended.* Where let it be noted, That a Verbal with *A*, *An*, or *The* before it ſhou'd be conſider'd as a *Subſtantive*. For Example: *The puniſhing of the Bad, is encouraging of the Good.* The *puniſhing* and *encouraging* muſt be done by the Subſtantives *Caſtigatio* and *Incitatio*. That is, The *Puniſhment*, and *Encouragement*.

3. In many Places occur Idioms, which literally tranſlated wou'd make falſe Latin; of which Mr. *Walker* hath given us a few ſtrong Inſtances. And the ſame is to be ſaid of the Particles. To guard againſt Errors in theſe Points, let Mr. *Walker*'s Book of Idioms and *Wyllimot*'s Particles be conſulted. And Mr. *Walker*'s Praxis upon the Book preceding, or the Ten Dialogues, ſhou'd be perfectly learn'd, and done to the Maſter at frequent, appointed, ſet Intervals.

4. When

4. When a Parentheſis is in the Middle of a Sentence, let what goes before and after it, be read in one Breath, and the Parentheſis afterwards conſider'd apart, and the Connexion of what goes before, and after will appear the ſooner.

5. When the Verb in Engliſh is Paſſive, and the Scholar finds Nothing to correſpond with it but *Reminiſcor*, *Obliviſcor*, *Abutor*, if he recollects That a Deponent Verb admits not of a Paſſive Senſe, he finds himſelf at a Loſs. As in this Example: *The Wicked ſhall ſoon be forgotten: But the Righteous ſhall be remember'd for ever.* Here the Conſtruction muſt be chang'd, thus: *Men will ſoon forget the Wicked; but they will remember the Good for ever.* And again, in this Example: *Good-nature is abus'd by the Ungrateful*, or, *Ungrateful Men abuſe Good-nature.* — Here follow Specimens of the *bald*, or *low Latin* Children uſually fall into. — —— ——

They ſay, *Ille* fertur, *Illi* ferunt, *Illi* dicunt, for, *Fertur*, *Ferunt*, *Dicunt*. They write *Ille* qui, when *Qui* ſuffices, without *Ille*. Sapiens *Homo*, for *Sapiens* only. *Eſt legens*. for *Legit*. *Eſt amatus*, for *Amatur*. *Eſt volens*, for *Vult*. *Eſt ſapiens*, for *Sapit*. They ſtumble at the Relative by ſaying, Ego odi tuos Mores, qui non *revereretur* tuos Parentes, inſtead of, qui non *revereris*. — Mors eſt terribilis iis *Cujus* cum Vitâ omnia extinguuntur, inſtead of *Quorum* cum Vitâ &c. — Verum mihi dici vellem qui Mendacem *odit*, inſtead of *odi*.

—Tu imprudenter agis, qui incerta pro certis *habet*, inſtead of *habes*. — Deliramus interdum Nos qui *ſunt* Senes, inſtead of, qui *ſumus* ſenes. — Nunquam ſuccurrit vobis veſtra Fragilitas, qui *vivunt*, inſtead of, qui *vivitis*. — Being ignorant when the Relative is underſtood in Engliſh, they leave it out in Latin. As in this Example: Men reverence the Virtue they cannot imitate, for, *which* they cannot imitate.—They need be told That *As* is ſometimes a Relative, as in this Example: Such as ſit in the Shadow of Death, Ii *qui* ſedent, Thoſe who ſit &c.—They write, Omnes *ſunt*, for we all are, becauſe Nos in the Latin Exerciſe Book is omitted. — They ſay, Homo incedit *erectum*, inſtead of *erectus*. — Ipſe *vidit*, for Ipſe *vidi*, and Ipſe *vidiſti*. — 'Tis a Matter of Difficulty with Them to comprehend, That if *two* Nominative Caſes of *different Perſons* come before a Verb, the Verb is to be put in the *Plural* Number in agreement with the *more worthy* Perſon.—— They muſt be reminded that *I am undone*, *I am come*, *I am gone*, are *Perfect*, and muſt be render'd by *Perii*, *Veni*, *Abii*. — They do not obſerve *an Infinitive Mood* omitted in this Engliſh: I had rather *go* than ſtay, that is, *to* go, than *to* ſtay. — A dutiful Son dares not *diſobey* his Parents, that is, dares not *to* diſobey &c. They conſider not when *That*, anſwering to *Quod* or *Ut* is underſtood, as for Example, I hope I ſee you well, for, I hope *That* I ſee you well, that is, *to be well in Health*,

Health, not by *Benè* well, an *Adverb*, as Boys are ſometimes apt to render it.—They render, the Maſter is *to be* honour'd, by Magiſter eſt honorari, not *honorandus* as they ſhou'd do.—In the Sentence, He is not fit to live, They ſay not, Indignus eſt *qui vivat*, but Indignus eſt *vivere*.—In this Sentence: He retain'd a Counſellor *to plead* his Cauſe, They ſay not, ad *perorandum* or *qui peroraret* ejus Cauſam, but *perorare*.—*The Maſter is to take Care*, they render, by *Magiſter* eſt *curare*, not *Magiſtri* eſt curare, That is, it is the *Duty* of the Maſter &c.—They conſtantly render, Indifferent how the Matter *ends*, or *falls*, by Securus ut Res *cadat*, inſtead of *ceciderit*. We cannot under a long time, and many Repetitions bring them to ſay, *ne timeas*, *ne recuſes*, *ne prohibeas*, *ne putes*, *ne facias*, *ne dicas*, but it muſt be *time non*, *recuſa non*, *prohibe non* &c. *fac non*, and ſometimes *face non*, *Dic non*, and very commonly *Dice non*.—In like Manner, *he fears not*, ſhall be, *timet not*, inſtead of, *non timet*.—They turn *Impersonals* into *Perſonals*.—They render, *I am beaten*, *I am ſold*, *I am priz'd*, by *Vapulor*, *Veneor*, *Liceor*, inſtead of, *Vapulo*, *Veneo*, *Liceo*.—They chuſe *Ante*, rather than *Antequam* becauſe, *Before*, in our Engliſh Tongue is often us'd for *Before That*.—They render, Beware of Intemperance, Cave *Intemperantiæ*, miſled by the Particle *(of)* which is a *Part* of the Verb *Beware*, as appears, when reſolv'd into this Engliſh, Cautiouſly ſhun Intemperance.—They commit

an Error in tranſlating, He is loved *of* God, and ſay not, Amatur *a Deo*, but amatur *Dei*. --They render what will become *of* Me, by Quid fiet *Mei*, not Quid fiet *de Me*.--In tranſlating an Engliſh Fable, they begin thus; *Of* the Cock and the Jewell, *Galli et Gemmæ*, not, *De Gallo et Gemmâ*. That is, *Concerning* the Cock &c. We can but with extreme Difficulty make Them ſenſible when to *leave out Cum With*, and when *expreſs* it. Accordingly forgetting they ſhou'd expreſs it only when *Together may go before With, without affecting the Senſe*, They ſay currently *Cum Cultro, Cum Gladio*. And the ſame after Verbs of *Fulneſs*, in all which Caſes it ſhou'd have been *omitted*. They make uſe of *Cum* Siti, for *Præ* Siti. They cannot hit upon *Ditiſſimus*, for, *Never ſo Rich*.--They muſt often be told That *Indefinites* govern a *Subjunctive Mood*, *Qui, Qualis, Quantus, Quotus*. -- They more frequently ſay, Vos amatis *tuum* Præceptorem, than *veſtrum* Præceptorem. -- Eſt mea *ſola* Culpa, than Eſt mea *ſolius* Culpa. -- They know not how to diſtinguiſh between *Utor*, I uſe, and *Soleo*, I uſe, That is, *I am accuſtom'd, I am wont*. -- They confound *May* and *Might*, when they ſignify *Permiſſion*, with the *Signs* of the Potential. As the Boys *may play* out of School Hours. That is, *it is lawful for the Boys to play, Licet Pueris* ludere. -- They ſay, *for I cannot but, Non poſſum Sed, I doubt not but, Non dubito Sed*, inſtead of, *non poſſum non, non poſſum quin, non dubito quin*.

To

To theſe may be ſubjoined a Number of Others, which will occur in the Courſe of Inſtruction; which if we write down, and add to Thoſe already ſpecified, in order for an Exerciſe of Examination once a Week, at which the Boys ſhall be permitted to take Places, and ſuch as are Firſt, Second, and Third Seniors ſhall have ſome pecuniary Rewards, we ſhall be ſure to reap great Advantage from it. Suppoſe it were to be call'd *Caution Exerciſe*, and the Scholars were to perform it every Thurſday or Saturday, ſtanding in a Ring round their Maſter. Let the Maſter only make Trial of it in the way ſpecified, and I will engage for the Succeſs of it, having myſelf had frequent, and ſucceſsful Experience of it.

I will annex for his Uſe on ſuch Occaſions, and not improper for the Scholars to write out, a Paradigma repreſenting in Two Columns, *bald*, and *better* Latin.

Bald Latin.	*Better Latin.*
Quam ſæpe	Quoties
Tam ſæpe	Toties
Quam multum	Quantum
Tam multum	Tantum
Quam multi	Quot
Tam multi	Tot
Tam bene quam poſſum	Quantum poſſum
Talis doctus	Tam doctus
Singulariter	Haud vulgariter

Vel

Bald Latin.	*Better Latin.*
Vel aliter	Alioquin
Valde gratum	Haud ingratum
Dixit quod noluit	Negavit
Ubique	Nuſquam non
Nemo	Nullus non
Et nunquam	Nec unquam
Et nuſquam	Nec uſquam
Et tamen non	Nec tamen
Et ſi non	Sin minus
Dum cænant	Inter cænandum
Dum pugnant	Illis pugnantibus
Illi pugnant	Pugnatur ab illis
Hæc Res	Hoc
Et	Nec non
Et igitur	Proinde
Et non	Nec non autem
Et Nemo	Nec Quiſquam
Et nihil	Nec Quicquam
Ut non	Ne
Ut nullus	Ne quis
Ut nihil	Ne quid
Ut nolles	Ne velles
Sed ſi	Si vero
Si non	Niſi
Ego habeo	Eſt mihi
Eſt mihi Lucrum	Eſt mihi Lucro
Sed unus	Unus tantum
Oportet me orare	Orandum eſt mihi
Hoc vertitur tibi Vitium	Hoc vertitur tibi Vitio
Tam benè quam	Perinde atque Æquè ac Haud aliter ac Non ſecus ac Pariter ac.

When

When the Grammar hath repeatedly been ſaid, and the Scholar's Underſtanding begins to ripen, a ſenſible Boy naturally takes Offence at Elliptical Latin, unable to give a Reaſon for ſo ſtrange and unuſual a Conſtruction. And being perhaps of a meek and mild Nature himſelf, and apprehending his Inſtructor to be difficult of Acceſs, he quietly ſits down in Ignorance of it, rather than incur the Charge of Irreverence and Intruſion. To prevent all Anxiety from this Head, the Maſter will do well, at the Time he ſets apart for explaining of Grammar, to take the Subject of Elliptical or Critical Syntax in turn. Various are the Writers upon this Subject, *Sanctius*, *Perizonius*, *Voſſius*, and, among the more recent Authors, Mr. *Holmes*, and the *Oxford Annotators*. The following is an Abridgment of their Obſervations, and may ſerve for a firſt Explanation, to which he may make Additions from the Syntaxis Eraſmiana Conſtrictior, or his own Obſervations in the Courſe of Inſtruction, in proportion as he finds it needful.

Elliptical Syntax.

1. Every Nominative hath a Verb expreſs'd, or underſtood. As: O feſtus Dies! That is, O quam feſtus Dies *eſt!* Quod ad Eunuchum, that is, Quod *attinet* ad Eunuchum.

2. Every Verb hath a Nominative expreſs'd, or underſtood. As, Aurum vilius eſt quam Virtutes, that is, quam Virtutes *ſunt*. Pluit, that is, *Cælum* pluit.

3. Every

3. Every Adjective hath a Subſtantive expreſs'd, or underſtood. As, Non eſt meum contra Senatûs Auctoritatem dicere, that is, Non eſt meum *Officium*. Vendidit Equum minimo, that is, minimo *Pretio*.

4. Every Genitive follows a Subſtantive expreſs'd, or underſtood. As, Hoc *Noctis*, that is, Hoc *Tempore* Noctis. Diſcrucior *Animi*, that is, Diſcrucior Animi *Dolore*.

5. Every Dative hath it's Force in itſelf, the Sign To, or For, being expreſs'd or underhood. As, Similis Matri, like the Mother. And even where no ſuch Sign is apparent, the Force of Acquiſition appears, as, Reſpondet votis. Huic ſuccurro.

6. Every Accuſative follows the Force of a Verb Active, or a Prepoſition, expreſs'd or underſtood. As, Me miſerum, that is, Me miſerum *ſentio*. Proh Deum atque Hominum Fidem! that is, Proh Deum atque Hominum Fidem *obteſtor*. Pridie Calendas, that is, Pridie *ante* Calendas. Tercentum totos Annos, that is, *Per* tercentum totos Annos.

7. Every Ablative is govern'd by a Prepoſition, *expreſs'd* or *underſtood*. As, Imperante Auguſto, that is, *ſub* Auguſto imperante. Mulier prognata bonis Parentibus, that is, Mulier prognata *ex* bonis Parentibus.

But there are Difficulties which will ariſe in the Mind of an intelligent and obſervant Youth from another Origin, I mean Thoſe which ſpring from the Conſideration of the Verbs,

Verbs, about which if the Learned have not been agreed, 'tis no wonder a thinking Youth ſhou'd now and then be puzzled, and perplex'd. In the old Editions of *Lily*'s Grammar *the ſecond Future of the Indicative Mood* was originally left out. And Numbers of literary Fame, in other Reſpects, are to this Day known to defend it. With how little Foundation All who deſerve the Name of Grammarians are too ſenſible. But the late Dr. *Ward*, whoſe Name will be remembered with Reſpect by Men of true Learning, was of a different Opinion, when he thought proper to ſubjoin the *ſecond Future*, or *Future Perfect*, after the Preterpluperf. Tenſe, with this Annotation at the Bottom of the Page, to defend his Inſertion of it. "*The beſt Gram-*
"*marians obſerve that this Tenſe belongs to the*
"*Indicative Mood as well as to the Subjunc-*
"*tive.*" But the Reaſonableneſs of Dr. *Ward*'s Inſertion of the *Future Perfect* will appear evident from the Light in which Dr. *Clark* has thrown the Force of the Tenſes in his Paradigma, which is under the Form of a Note at the Beginning of the Iliad. See p. 7. vol. 1. of the 8°. Edition. But in caſe the Scholar ſhou'd not have that Edition of Homer at hand, I will annex it underneath.

Rei imperfectæ.	Abibat	Præter.	He was going.
	Cænabat		He was at Supper.
	Ædificabatur		It was in Building.
Rei perfectæ.	Abierat	Præter.	He was gone.
	Cænaverat		He had ſupped.
	Ædificatum erat		It was built.
Rei imperfectæ.	Abit	Præſ.	He is going.
	Cænat		He is at Supper.
	Ædificatur		It is in building.
Rei perfectæ.	Abiit	Præter.	He is gone.
	Cænavit		He has ſupt.
	Ædificatum eſt		It is built.
Rei imperfectæ.	Abibit	Futur.	He will be going.
	Cænabit		He will be at Supper.
	Ædificabitur		It will be in building.
Rei perfectæ.	Abierit	Temp. Fut.	He will be gone.
	Cænaverit		He will have ſupt.
	Ædificatum erit		It will be built.

Here is an undeniable Diſtinction founded in Nature and Reality between the Firſt and Second Future, which whoever abſurdly diſallows, is unworthy to be gravely reaſon'd with upon the Subject, as one who ſhuts his Eyes againſt Demonſtration. I cannot have done with the Verbs without expreſſing a Wiſh, That in order to prevent Errors in the making of Exerciſe the Teacher will always be careful to require Them to be ſaid with the Long rather than the Short Engliſh, thus: Amo, *I love*, or *do love*, or *I am loving*; Amabam, *I loved*, or *did love*, or *I was loving* &c; as it is well expreſs'd in the Eton Gram-

Grammar, and as *Ward*'s Grammar refers us to find in the marginal Addition at the Bottom of the Page. —— I now come to That, which it will be now thought high Time I ſhou'd enter upon, I mean the Mode and Method of Procedure in reading the Proſe Writers and Poets among the Latins, in order to the laying in a Stock of Latinity, and thereby forming a Style for future Compoſition in Proſe and Verſe. And here I muſt expreſſly declare againſt all the ſeveral Helps and Aſſiſtances which have been invented by Men for the ſpeedier Acquiſition of the Latin Tongue, except the Grammar and Dictionary. Of which Kind are the Delphin Interpretations of the Claſſics, all Engliſh Tranſlations, Parſing Indexes, Clavis Virgiliana &c. &c. &c. And in this Declaration I ſtand authoris'd by the Practice of the great Dr. *Busby*, who ſtrictly forbad the Uſe of Notes, and for the Greek and Latin Authors allow'd nothing but the plain Text in a correct and chaſte Edition. And of the ſame Mind I rejoice to find a Gentleman*, whoſe literary Lucubrations have in a few Years as largely contributed to the Good of Youth, as the much longer Labours of Others of the ſame Profeſſion. I confeſs I was not always thus averſe to ſuch Helps, having not only permitted, but encourag'd the Books I now ſo peremptorily reprobate. But I did it for Experiment's Sake, and from an

* The Rev. Mr. *Knox*, Maſter of Tunbridge School.

Opinion

Opinion Youth might hereby be made Scholars in fewer Years than in the common ordinary Track of Education. In juſtice however to Myſelf it ought to be mention'd at the ſame time, That when by means of the Tranſlations introduc'd the Scholar had been enabled to render the Senſe of an Author, I requir'd the Scholar afterwards to re-tranſlate his Author into Latin, or Greek. Notwithſtanding which the repeated Experience of a Number of Years have convinc'd me beyond a Doubt, That All ſuch Helps are prejudicial to the Mind, which, for want of being put upon proper Exerciſes, is at length reduc'd to the State of the Body, which, having never been exercis'd with Action, is for ever afterwards oblig'd to walk on Crutches. How then is the Scholar to proceed, a Perſon will aſk? Why, taking his Grammar in one Hand, and his Dictionary in the Other, let him exert himſelf, and make the beſt Uſe of the Talents GOD hath given him; and having read the Sentence before him once, twice, or thrice, if need be, with Attention and Deliberation, let him look out firſt for the Nominative Caſe, whereof any Thing is affirm'd, or denied, then for the Adjective, which in Latin comes after the Subſtantive, and implies ſome Quality, then the Verb, affirming or denying Something of the Subſtantive. If the Verb have an Active Signification, the Word which follows it, is another Subſtantive upon which the Verb is dependent, as upon it's Object,

to

to which Object another Adjective may perhaps ſucceed, aſcertaining the Force of it. After which come in other words implying other Relations, which the Things are conſider'd to bear towards each other. If more Caſes than One depend on the Verb, the Accuſative Caſe may be taken firſt, and afterwards the Dative, in preference to the Ablative, or Genitive. For a more particular Information here to put a Latin Sentence together, ſee the Rules for conſtruing Latin into Engliſh at the End of the Accidence. To be ſatisfied of the Goodneſs of the Conſtruction, let the Sentence be render'd into round Engliſh, without a word of Latin interpoſ'd. If the Scholar's Ear take offence at it, the Conſtruction is exceptionable. If his Ear entertain a Doubt about it, he muſt not acquieſce in it, but inſcribe it on a Slate, where what his Ear was unable to decide, his Eye will immediately pronounce to be Nonſenſe. The rendering a Sentence into round Engliſh is of uſe not only to preclude bad Engliſh, but to make the Senſe of the Writer more plain, for want of which Children conſtrue Pages, about the Senſe of which, if they be queſtion'd, they can hardly give any the leaſt Account. This will enable them alſo to tranſlate the Leſſon into better Engliſh, of which the Maſter ought to correct the falſe Idioms, but not the falſe Spellings, which are only to be mark'd with the Nail, for the Scholar himſelf to correct. When the Tranſ-

lation

lation hath been handſomely written over again, it ſhou'd for a ſeparate Leſſon be render'd into Latin with Accuracy, which is what Mr. *Aſcham*, Preceptor to Queen Elizabeth, calls Double Conſtruing. An Exerciſe of the greateſt Importance, as impreſſing the Latin upon the Mind, and more expeditiouſly ſtoring it with Matter for Expreſſion in Latin Compoſition. The Progreſs which has been made by Scholars under the direction of that able Teacher thro' double Conſtruing is amazing. "I am mov'd to think," ſays he, "This Way of double Tranſlating, either only, or chiefly to be the fitteſt for the ſpeedy and perfect Attainment of any Tongue. And for ſpeedy Attaining I durſt venture a good Wager, if a Scholar in whom is Aptneſs, Love, Diligence, and Conſtancy, wou'd but tranſlate after this Sort, one little Book in Tully, as De Senectute, with two Epiſtles, the Firſt ad Quintum Fratrem, the Other ad Lentulum, the Laſt ſave one in the Firſt Book, that Scholar I ſay ſhou'd come to a better knowledge in the Latin Tongue, than the moſt part do, that ſpend four or five Years in toſſing all the Rules of Grammar in common Schools. Indeed this One Book, with theſe two Epiſtles is not ſufficient to afford all Latin words (which is not neceſſary for a young Scholar to know, but it is able to furniſh for all points of Grammar with the right placing, and ordering, and uſe of words in all Kind of Matter.—And why not? For it is read, that Dion Pruſſæus

Pruſſæus that wiſe Philoſopher, and excellent Orator of all his Time, did come to the great Learning and Utterance that was in him, by reading and following only Two Books of Phædon Platonis, and Demoſthenes' moſt noble Oration περὶ παραπρεσβείας.—And a better and nearer Example herein may be our moſt noble Queen Elizabeth, who never took yet Greek, nor Latin Grammar in her Hand, after the firſt Declining of a Noun and a Verb; but only by this double Tranſlating of Demoſthenes and Iſocrates daily, without miſſing, every Forenoon, and likewiſe ſome Part of Tully every Afternoon, for the Space of a Year or Two, hath attain'd to ſuch a perfect Underſtanding in Both the Tongues, and to ſuch ready Utterance of the Latin, and that with ſuch a Judgement, as they be few in Number in Both the Univerſities, or elſewhere in England, that be in Both Tongues comparable with her Majeſty. And to conclude in a ſhort Room the Commodities of double Tranſlation; ſurely the Mind by daily Marking, Firſt the Cauſe, and Matter; then the Words and Phraſes; next the Order and Compoſition; after the Reaſon and Arguments; then the Forms and Figures of Both the Tongues; Laſtly the Meaſure and Compaſs of every Sentence, muſt needs by Little and Little draw unto it the like Shape of Eloquence, as the Author doth uſe, which is read."—Such was the Method in uſe with Mr. *Aſcham*, and ſuch is the Method I myſelf prac-

tiſe.—Nor was it originally brought in, or introduc'd by Mr. *Aſcham*. It's Origin is of the ſame Date at leaſt with that of the Younger Pliny, who thus expreſſes himſelf in his Epiſtle to Fuſcus: Lib.7. Epiſt.9. "Utile in primis, et multi præcipiunt, vel ex Græco in Latinum, vel ex Latino vertere in Græcum: quo genere Exercitationis Proprietas Splendorque Verborum, Copia Figurarum, Vis Explicandi, præterea Imitatione Optimorum Similia Inveniendi Facultas paratur: ſimul Quæ Legentem fefelliſſent, transferentem fugere non poſſunt. Intelligentia ex hoc, et Judicium acquiritur." Senſible of the Force of theſe Reaſonings, the Teachers in Eton School have added to their Exerciſe Book entitled Wyllymott's Engliſh Particles a Tranſlation of a Number of ſelect Chapters of Tully's Offices to be render'd back by the Scholar into the Latin Text, to which Addition is prefix'd an Extract from Mr. *Aſcham*'s Schoolmaſter to the ſame Purpoſe with what hath been already quoted.—— A Specimen of an Engliſh Tranſlation from the Latin for the Scholar's Uſe, to be rendered afterwards into Latin, and with the Latin Text prefix'd, is here preſented him.

Caput Quartum, Lib. I.

Selectarum è profanis Scriptoribus Hiſtoriarum.
Deus regit ac videt Cuncta.

Sect. 1. *Mundus* adminiſtratur Providentiâ Deorum, *iidemque* conſulunt Rebus humanis,

nec

nec ſolum univerſis verum etiam ſingulis. Cicer. 1. Divin. n. 117.

Hoc ſit perſuaſum Hominibus omnibus Deos eſſe Dominos ac Moderatores Rerum omnium, et ea, quæ gerantur, geri *Numine* ac Judicio Eorum: *eoſdem* intueri quali Mente Quiſque *ſit*, et *habere Rationem Piorum*, atque Impiorum. Si Mentes fuerint imbutæ his Opiniobus, Metus Supplicii divini *revocabit* Multos a Scelere. 2 de Leg. n. 15.

Sect. 2. Ne quis putet Se lucrari Quicquam, *ſi* non habebit Aliquem conſcium Delicti ſui. Nam ille in Cujus Conſpectu vivimus, ſcit Omnia. Patemus Deo. Approbemus Nos ei. Seneca apud Lactant. Lib. 6.

Vivendum eſt, tanquam vivamus in Conſpectu Omnium: Cogitandum eſt, tanquam poſſit Aliquis inſpicere in Pectus intimum: *et poteſt.* Namquid prodeſt aliquid eſſe abſconditum Hominibus? Nihil clauſum eſt Deo: intereſt Animis noſtris, et intervenit Cogitationibus mediis, imo nunquam diſcedit. Sen. Ep. 83.

Qui crediderit Deum inſpicere Cuncta, non peccabit neque clanculum neque apertè. Democrat. Sentent.

Sect. 3. Cum Thales interrogaretur an Facta Hominum fallerent Deos; Ille, ne Cogitata quidem fallunt inquit. Admonuit Nos hoc Reſponſo, *ut velimus habere* non ſolum *Manus* puras, ſed etiam *Mentes*, cum Numen cœleſte adſit Cogitationibus ſecretis.

Sextus Pythagoricus *dixit ſimili Sententiâ:*

Agens injuſtè nequaquam latebis Deum, et ne cogitans quidem. Valer. Lib. 7. c. 2. Sexti Sentent.

A Tranſlation of the above Chapter.

God orders, and obſerves all Things.

Sect. 1. The World is carried on by the Providence of the Gods, who conſult for the Good of human Affairs, nor only for Mankind in general, but Individuals alſo. Cic. 1. Divin.

Let All Men be perſuaded of This, That the Gods are the Lords and Rulers of the Univerſe, and that whatever is done, is done by their Power and Wiſdom: That they obſerve the Diſpoſition of every Man, and take Account of the Pious and Impious. If Men's Minds were but impreſs'd with theſe Opinions the Fear of divine Puniſhment wou'd reclaim many from Sin. 2 De Leg. n. 15.

Sect. 2. Let nobody ſuppoſe it avails him ought That no Man is privy to his Sin. For the Being in whoſe Sight we are knows all Things. We lye open to God. Let us therefore approve Ourſelves to him.

We ſhou'd live, as tho' we liv'd in the Sight of all Men. We ſhou'd think, as tho' it were poſſible a Perſon cou'd inſpect our inmoſt Heart: and there is One who can. For of what Avail is it anything is hidden from Men; ſince Nothing is hidden from God, who is preſent to our Hearts, and inmoſt Thoughts, nay never is abſent from us. Sen. Ep. 83.

He

He that is aſſur'd GOD obſerves all Things will offend neither in Private nor Public.

Sect. 3. When Thales was aſk'd whether Men's Actions eſcap'd the Notice of the Gods. No, ſaid he, nor even their Thoughts. By which Anſwer he caution'd us to keep our Hearts and Hands from Impurity, foraſmuch as the Divine Being is preſent to our ſecret Thoughts.

Sextus the Pythagorean expreſs'd himſelf in the ſame way of Thinking. So far will your unrighteous Actions be from eſcaping the divine Notice, That even your unrighteous Thoughts won't eſcape it. Valer. Lib. 7. c. 2. Sexti Sentent. — — —

Alternately with conſtruing, and tranſlating, and re-tranſlating, every Leſſon ſhou'd be reſolv'd into Grammatical Analyſis, in ſome ſuch Manner as the following Portion of *Selectæ è Profanis* above-written. A Book of ineſtimable Value, and worthy to be read in every Part of the School, as abounding in wholeſome Precepts for our Direction in every Branch of moral Duty, as well as illuſtrated, and enliven'd with a Number of Hiſtorical Relations equally profitable, and pleaſing.

A parſing Praxis.

Caput Quartum.

Deus regit, ac videt Cuncta.

Caput is a Noun Subſtantive of the third Declenſion, known by the Ending of the

Genitive Caſe ſingular in IS, and is the Neuter Gender by the Rule:

Eſt neutrale Genus ſignans Rem non animatam. Nomen in A, ut Problema; EN, ut Omen; AR, ut Jubar; UR dans, ut Jecur; US, ut Onus; PUT.

Sing. Nominativus, Hoc Caput, Genitivo, hujus Capitis, &c.

Caput is the Nominative Caſe without any Verb after it.

Quartum is a Noun Adjective of three different Endings, declin'd like Bonus, that is, after the Manner of the Firſt and Second Declenſion of Subſtantives, Quartus, the Maſculine, like Dominus of the ſecond Declenſion, Quarta, the Feminine, like Muſa of the firſt Declenſion, Quartum, the Neuter, like Regnum of the ſecond Declenſion.

Singul. Nom. Quartus, Quarta, Quartum.

Quartum is the Nom. Caſe, Sing. Number, Neut. Gender, agreeing in all thoſe Three ſeveral Reſpects with the Noun Subſtantive Caput, by the Rule, *Adjectivum cum Subſtantivo Genere, Numero, et Caſu concordat: ut, Rara Avis.*

Deus, is a Noun Subſtantive of the Second Declenſion, known by the Ending of the Genitive Caſe ſingular in I, and is the Maſculine Gender, by this Rule, *Maſcula in* ER, *ceu Venter; in* OS, *vel* US.

Sing. Nom. Hic Deus, Gen. hujus Dei, &c. Deus is the Nom. Caſe before the Verb Regit.

Regit

Regit is a Verb Active and of the Third Conjugation, known by it's having ĕ ſhort before RE and RIS, as Regĕre, Regĕris; Rego, Regis, Rexi, Regĕre, Regendi, Regendo, Regendum, Rectum, Rectu, Regens, Recturus. — Go fit Xi — Xi fit Ctum. — What Change does the firſt Syllable Re in Rego undergo when in Compound? It changes Re into Ri, as Rego, Dirigo, Corrigo, Arrigo.

Regit, is the Indicative Mood, Preſent Tenſe, Singul. Number, and Third Perſon, agreeing in Number and Perſon with the Nominat. Caſe Deus: by the Rule, *Verbum Perſonale cohæret cum Nominativo, Numero, et Perſonâ: ut, Sera nunquam eſt ad bonos Mores Via.*

Ac, is a Conjunction Copulative, coupling like Moods and Tenſes.

Videt, is a Verb Active of the Second Conjugation, known by it's having ē long before RE and RIS, as Vidēre, Vidēris.—Video, Vides, Vidi, Vidēre, Videndi, Videndo, Videndum, Viſum, Viſu, Videns, Viſurus. *ES in Præſenti Perfectum, &c. Videoque vult Vidi. — Di fit Sum, ut vidi viſum.*— Indicat. Mood, Preſent Tenſe, Video, vides, videt; Videt, is the Sing. Number and Third Perſon, agreeing in Number and Perſon with the Nominat. Caſe Deus, and coupled in Mood and Tenſe with the Verb Regit by the Conjunction *Ac*, by the Rule: *Conjunctiones Copulativæ et Disjunctivæ ferè ſimiles Modos et Tempora conjungunt: ut, Recto ſtat Corpore, deſpicitque Terras.*

Cuncta,

Cuncta, is a Noun Adjective, declin'd with three different Endings, like Bonus, after the Manner of the firſt and ſecond Declenſion of Subſtantives, Cunctus, the Maſculine, like Dominus of the ſecond Declenſion, Cuncta, the Feminine, like Muſa of the firſt Declen. Cunctum, the Neuter, like Regnum of the Second Decl.

Singul. Nominat. Cunctus, Cuncta, Cunctum, &c. as far as the End of the Accuſative Caſe Plural, thus, Plur. Accuſative, Cunctos, Cunctas, Cuncta.

Cuncta, is the Accuſative Caſe, govern'd by the Verb Active Tranſitive Videt, by the Rule, *Verba tranſitiva, cujuſcunque Generis, ſive Activi, ſive Communis, ſive Deponentis, exigunt Accuſativum: Ut, Percontatorem fugito.* And Cuncta is the Neuter Gender, becauſe the Word Res is omitted. —— ——

When the Leſſon has been engliſh'd literally, tranſlated, double conſtrued, or retranſlated, and finally pars'd, it ſhou'd afterwards be got by Heart. All which Operations united, invariably perform'd in the ſeveral Authors, which are read, will in due time produce a maſterly Style in the Scholar. For the Perfecting of which, as well as exerciſing the Judgment, I further adviſe, That a Critique be written upon the Leſſon, or Selections made of ſuch Paſſages in it, as are worthy to be noted, with Reflections upon Them. The following will explain my Meaning enough to ſet the Scholar agoing.

A Critique

A Critique upon the 4th Chapter of the Firſt Book of Selectæ è Profanis.

Mundus is us'd for the World among the Latins, for the ſame Reaſon κόσμος is in the ſame Senſe amongſt the Greeks, it's *Neatneſs.*

Providentia, from *Providere*, to *look forwards.*

Iidemque, more Elegant than *Et Illi.*

Nec ſolum, is better Latin than *Et non ſolum.*

Hoc ſit perſuaſum Omnibus, is more eligible than *Omnes perſuadeantur de Hoc.*

Numine, rather to be choſen than *Potentiâ*, as being applicable rather to Divine than Human Power.

Eoſdem intueri, is to be choſen before *Et Illos intueri.*

Quiſque ſit. Here *Sit* is the *Subjunctive* Mood, govern'd by the *Indefinite Quiſque.*

Habere Rationem Piorum, ſuperior Latin to *Obſervat Pios.*

Revocabit, abundantly preferable to *Deterrebit*, may perhaps allude to the particular Action of a grave Perſon in re-calling Youth from a wicked and profligate Courſe of Life. It is beſt engliſh'd by the Word *Reclaim.*

Si non habebit, for *Etſi* non habebit. An indifferent Latiniſt wou'd have ſaid, *Quod non habeat*; *Quod Nemo ſit conſcius.*

Et poteſt, more elegant than *Et poteſt* Aliquis.

Qui crediderit, I like before *Qui credet.*

Ut velimus habere, wou'd be worſe render'd by *ſtudeamus habere.*

Non

Non ſolum Manus puras, ſed etiam Mentes. I have render'd *Manus* and *Mentes* by *Hands* and *Hearts*, to preſerve the deſign'd Alliteration of *Manus* and *Mentes*.

Simili Sententiâ, better than *Similiter*.

Agens injuſtè, for *Si Egeris injuſtè*, tho' I think 'tis a Greciſm, which the Latin doth not admit of. —— —— ——

But as uſeful as the Book above recommended will ever be found, not only for infuſing Sentiments of Morality for the Conduct of Life, but accommodating the Scholar alſo with pure Language, and Matter for Compoſition, He muſt not wholly reſt here, but alternately with it read other Authors, equally neceſſary for the Man of Letters.

To this End I will add a Portion of Florus, with a Tranſlation annex'd, whence I mean to deduce Inſtruction for the Scholar's Improvement in Hiſtory.

L. Annæi Flori Rerum Romanarum Libri 4.

Pro-æmium.

Populus Romanus a Rege Romulo in Cæſarem Auguſtum, ſeptingentos per Annos, tantum Operum Pace Belloque geſſit, ut ſiquis Magnitudinem Imperii cum Annis conferat, Ætatem ultra putet. Ita late per Orbem Terrarum Arma circumtulit, ut qui Res ejus legunt, non unius Populi, ſed Generis Humani Facta diſcant. Nam tot Laboribus Periculiſque jactatus eſt, ut ad conſtituendum ejus Imperium

perium contendiſſe Virtus et Fortuna videantur. Quare cum præcipuè hoc quoque ſicut cætera, Operæ Pretium ſit cognoſcere; tamen quia ipſa ſibi obſtat Magnitudo, Rerumque Diverſitas Aciem Intentionis abrumpit; faciam quod ſolent qui Terrarum Sitûs pingunt: in brevi quaſi Tabellâ totam ejus Imaginem amplectar, nonnihil, ut ſpero, ad Admirationem Principis Populi collaturus, ſi pariter atque inſimul univerſam Magnitudinem ejus oſtendero. Si quis ergo Populum Romanum quaſi Hominem conſideret, totamque ejus Ætatem percenſeat, ut cæperit, utque adoleverit, ut quaſi ad quendam Juventæ Florem pervenerit, ut poſtea velut conſenuerit; quatuor Gradus Proceſſuſque ejus inveniet. Prima Ætas ſub Regibus fuit, prope ducentos quinquaginta Annos, quibus circùm ipſam Matrem ſuam cum Finitimis luctatus eſt. Hæc erit ejus Infantia. Sequens a Bruto Collatinoque Conſulibus, in Appium Claudium, Quinctum Fulvium Conſules, ducentos quinquaginta Annos patet, quibus Italiam ſubegit. Hoc fuit Tempus Viris Armiſque incitatiſſimum: ideo Quis Adoleſcentiam dixerit. Dehinc ad Cæſarem Auguſtum ducenti Anni quibus totum Orbem pacavit. Hic jam ipſa Juventa Imperii, et quaſi quædam robuſta Maturitas. A Cæſare Auguſto in Sæculum noſtrum haud multo minus Anni ducenti; quibus Inertiâ Cæſarum quaſi conſenuit atque decoxit: niſi quòd ſub Trajano Principe movet Lacertos, et, præter Spem Omnium, Senectus Imperii, quaſi redditâ Juventute, revireſcit.

The

The Tranſlation.

The Romans from the Days of King Romulus, to Cæſar Auguſtus, a Period of Seven Hundred Years atcheived ſuch a Number of exploits in Peace and War, That as often as we compare the Greatneſs with the date of their Empire, we can hardly believe ſo many conſiderable Events cou'd have happen'd in the time. To ſuch an Extent had they carried their Arms, that in reading their Hiſtory we peruſe not the ſingle Annals of one People, but of all Mankind at the ſame time. Conſidering the Difficulties and Dangers they went thro', it ſhou'd ſeem as if Fortune and Virtue ſtrove with each other Whether of the Two ſhou'd exert itſelf moſt in erecting their Empire. Wherefore tho' Theſe and the like Particulars are a fit Object of Inquiry for an Hiſtorian, yet foraſmuch as our Attention wou'd be too much divided by ſuch a vaſt and various Collection of matter to take it in all at once, I will endeavour, agreeably to the Practice of Geographers in Books of Coſmography, to condenſe it's whole Age into the Compaſs of a ſmall Table, in hopes I ſhall hereby make the Greatneſs of this Imperial People admir'd as it ought to be. Shou'd any One therefore conſider the Roman Empire under the Notion of the Body natural, and examine it's whole Age, it's Birth, Growth, and Arrival at the Prime of Manhood, and afterwards at Old Age, he may make out four ſeveral Stages, and Gradations of it. The Firſt,

Firſt, which I ſhall call it's Infancy under the Kings, during a Period of near Two Hundred and Fifty Years, in which it only ſtruggled with it's Neighbours, like a Child playing about it's Mother. The next extends from the Conſulſhip of Brutus and Collatinus, to that of Appius Claudius and Quinctius Fulvius Two Hundred and Fifty Years, in which Time it acquir'd the Dominion of Italy. This Interval was eminently diſtinguiſhed for a Succeſſion of Wars, and may therefore be denominated the Youth of the Empire. Thence follow'd a Space of Two Hundred years, down to Cæſar Auguſtus, under whom all the World was in Peace. This may fitly be call'd the Manhood of the State, and, if I may ſo ſpeak, it's robuſt Maturity. And thence down to the preſent Times were not much leſs than two hundred Years, during which, thro' the Supineneſs of the Cæſars, we may ſay the State was exhauſted and worn out with Old Age, except that under his preſent Imperial Majeſty Trajan, it exerts itſelf afreſh, and, beyond all Expectation, appears to poſſeſs the Vigour of a ſecond Youth.

The above Chapter reduc'd to Queſtion *and* Anſwer.

Q. Who was the Firſt King of Rome?

A. Romulus.

Q. How long did the Kingly Government ſubſiſt?

A. To the Time of Brutus and Collatinus, that is, 250 Years.

Q. Who

Q. Who were the Two firſt Conſuls?

A. Brutus and Collatinus.

Q. How long Time interven'd between the Conſulſhip of Brutus and Collatinus, and that of Appius Claudius, and Quinctus Fulvius?

A. Two Hundred and Fifty Years.

Q. What happen'd in that Interval?

A. The Conqueſt of Italy.

Q. How long time paſs'd from thence to the Reign of Cæſar Auguſtus?

A. Two Hundred Years.

Q. What was the Time of Auguſtus remarkable for?

A. A Time of Peace.

Q. How long was it from Auguſtus to the Time of Trajan?

A. Two Hundred Years.

Q. What was the Reign of Trajan remarkable for?

A. Uncommon Exertions.

Q. How many Periods then wou'd you divide the Time from Romulus to Trajan into?

A. Four; thus.

The Firſt;

From the Time of Romulus to Brutus and Collatinus, about 250 Years, when it warr'd only with the neighbouring Powers, like a Child playing about it's Mother. This I wou'd call it's Infancy.

The Second;

From Brutus and Collatinus to the Time of Appius Claudius, and Quinctus Fulvius 250 Years more, when it acquir'd the Dominion

nion of Italy; a Period diſtinguiſh'd by Wars, and what I wou'd call it's Youth.

The Third;

From the Time of Appius Claudius, and Quinctus Fulvius to Cæſar Auguſtus, 200 Years, when all the World was in Peace, one may call the Manhood of the State.

The Fourth;

From Cæſar Auguſtus to Trajan, 200 Years more, a Period remarkable for the degenerate Manners of the Cæſars, may be ſtyl'd it's Old-age, except That, like ſome old Men, exerting Themſelves upon Emergencies, it enjoy'd a Second Youth, under the vigorous Adminiſtration of Trajan, in whoſe Time Florus wrote.

For his Improvement in the Narrative Style for Hiſtorical Occurrences, the Commentaries of Cæſar ſo juſtly celebrated among all Writers, Antient and Modern, for their unaffected Terſeneſs, and Purity may be propos'd as another Author highly deſerving of the Scholar's Imitation, and from which a farther Uſe may be deriv'd than what ariſes from a mere Attention to Style. — His Introduction to the Gallic War being equally diſtinguiſh'd for it's Exactneſs in Geographical Deſcription, Curiouſneſs of Structure in the Poſition of Words, as well as Eaſe, and Neatneſs of Language, may make a very good Example of the Method to be purſued in going thro' this Author.

C. Julii

C. Julii Cæſaris Commentariorum De Bello Gallico.

Liber I.

I. Gallia eſt omnis diviſa in Partes tres: quarum *unam incolunt* Belgæ; aliam Aquitani; tertiam, qui ipſorum Linguâ Celtæ, noſtrâ Galli appellantur. Hi omnes Linguâ, Inſtitutis, Legibus inter Se differunt. Gallos ab Aquitanis Garumna Flumen, a Belgis Matrona, et Sequana dividit. Horum omnium fortiſſimi ſunt Belgæ; propterea quod *à Cultu* atque Humanitate Provinciæ *longiſſimè abſunt*; *minimeque* ad eos Mercatores *ſæpe commeant*, atque ea, quæ ad *effeminandos* animos pertinent, important; proximique ſunt Germanis, qui *trans Rhenum incolunt*, quibuſcum continenter Bellum gerunt. Quâ de Cauſâ Helvetii quoque reliquos Gallos Virtute præcedunt; quòd fere quotidianis Præliis cum Germanis contendunt, quum aut ſuis Finibus eos prohibent, aut ipſi in eorum Finibus Bellum gerunt. Eorum una Pars, quam Gallos obtinere dictum eſt, *Initium capit a Flumine Rhodano:* continetur Garumnâ Flumine, Oceano, Finibus Belgarum; *attingit* etiam a Sequanis et Helvetiis *Flumen Rhenum: vergit ad Septentriones. Belgæ ab extremis Galliæ Partibus oriuntur: pertinent ad inferiorem Partem Fluminis Rheni: Spectant in Septentriones*, et Orientem Solem. Aquitania à Garumnâ Flumine ad Pyrenæos Montes, et eam Partem Oceani, quæ ad Hiſpaniam pertinet, ſpectat inter Occaſum Solis, et Septentriones.

The Tranſlation.

Gaul is throughout divided into Three Parts: One of which is inhabited by the Belgæ, or Beauvoiſois; the Second by the Aquitani, or the People of Guien, and Gaſcony: and the Third by ſuch as in their own Tongue are call'd the Celtæ, but in our Language the Gauls. Theſe All differ one from another in Language, Cuſtoms, and Laws. The Garonne ſeparates the Gauls from the People of Guien and Gaſcony, the Marne and Seine from the Beauvoiſois. Of all theſe the braveſt are the Beauvoiſois, foraſmuch as they reſemble not in the leaſt the Manners and Breeding of the People of Provence; and Merchants very rarely reſort thither for the purpoſe of importing ſuch Things as have a Tendency to debauch Men's Manners; and they border upon the Germans, who live beyond the Rhine, with whom they are continually at War. On which Account the Helvetii, or Swiſs alſo ſurpaſs the reſt of the Gauls in Valour, being engag'd in daily Skirmiſhes with the Germans, either in defenſively repelling the Germans from the Swiſs Frontiers, or offenſively making Incurſions into the German. Of theſe one Part, which I before ſaid the Gauls inhabit, begins from the Rhone, is bounded by the Garonne, the Ocean, and the Frontiers of the Beauvoiſois: it alſo reaches from the Sequani, or the People of Franche Compte and Swiſſerland to the Rhine, and looks to the North. The Beau-

voiſois begin from the fartheſt Parts of Gaul, and extend to the lower Part of the Rhine, having a North-Eaſt Aſpect. The People of Guien and Gaſcony reach from the Garonne to the Pyrenean Mountains, and that Part of the Ocean which extends to Spain, having a North-Weſt Aſpect.

Short Animadverſions on the Latin Text.

If we conſider the mere Sound and Structure of the Words here before us, there is ſuch a Sweetneſs in the Manner of arranging them, as is exquiſitely delightful to the Claſſical Ear; and yet there is not the leaſt Appearance of Art intended in thus arranging them. Nor is the Senſe and Significance of Them ſacrific'd to Sound, for the Language is as expreſſive, as it is elegant. And this happy Combination and Choice of Words it is which hath been the Wonder of Ages, and render'd all Attempts to write like Cæſar unſucceſsful.

Longiſſimè abſunt à Cultu, is more elegant than *Longiſſimè diſſimiles ſunt Cultui.*

Minimè ſæpe commeant, is elegant, and peculiar to Cæſar.

Effeminandos, is again peculiar to Cæſar, but adequate to what it wou'd expreſs.

Incolunt trans Rhenum. Here *Incolunt* is us'd as an Intranſitive Verb, which had above been us'd as a Tranſitive, as, in this Example, *Quarum Unam incolunt Belgæ.*

Here is alſo Variety of Words for the ſame Senſe, *Initium capit à Flumine Rhodano*, and, *Belgæ oriuntur ab extremis Galliæ Finibus.*

Attingit

Attingit Flumen Rhenum, and *pertinent ad inferiorem Partem Fluminis Rheni.* And again, *Vergit ad Septentriones*, and *Spectant in Septentriones.*

Queſtions *and* Anſwers *which ariſe out of the Section above-written.*

Q. What is the Line of Diviſion betwixt Gaul and Aquitain?

A. The Garonne (here pointing to the Map) beginning from the Pyrenean Mountains here, and running by Tholouſe, and Bourdeaux here, empties itſelf into the Aquitanic Ocean, or the Bay of Biſcay.

Q. What divides the Gauls from the Belgæ?

A. The Marne here, and the Seine. The Marne riſing at Langres here, running thro' Champagne here, by Chalons here, and emptying itſelf into the Seine above Paris here.

Q. Where does the Seine riſe?

A. In Burgundy here, and going to Paris here, empties itſelf into the Britannicus Oceanus, or the Britiſh Channel here, between Lyſieux here, and Havre here, over againſt Dorcheſter here.

Q. What Aſpect has Aquitain?

A. Spain on the Weſt; Lyons on the North; Narbonne on the South; and the Bay of Biſcay on the Eaſt.

Q. How many Parts of modern France are comprehended under the Celtæ?

A. All betwixt the Garonne here, and the Seine here, that is, the People of Normandy

here, Bretagne here, the Orleanois here, the Lyonnois here, and the People of Guienne here.

Q. How many Parts do the Belgæ comprehend?

A. Thoſe North of the Seine, from Picardy and Artois, the Soiſſonois, Beavoiſois, Iſle of France, to the Eburones or County of Liege, beyond Brabant of the Pays bas, or Low Countries, pointing to the ſeveral Parts of the Map which anſwer thereto.

Q. How is Provence bounded?

A. By Toulon on the South, and Dauphine on the North.

Q. What is the Courſe of the Rhine?

A. Riſing in the Rhætian Alpes, or the Country of the Griſons under the Alpes, near the Hercynian, or Black Foreſt, after running 300 Miles it empties itſelf into the Maes, and then diſcharges itſelf into the German Ocean in Two Places.

Q. What is the Courſe of the Rhone?

A. It riſes from the Alpes, not far from the Sources of the Rhine, and Danube, and running by Geneva weſtward, thro' France, it empties itſelf by Two Outletts into the Mediterranean Sea between Niſmes, and Arles.

Q. What is the Courſe of the Danube, you mention'd above?

A. It riſes in the loweſt Part of Germany, out of the Hill Abnoba, running thro' Bavaria, Auſtria, Hungary, Servia, Bulgaria, Moldavia, and Beſſarabia, and Part of Tartary into

into the Euxine Sea, receiving in it's Courſe above Sixty Rivers. It ſeems to riſe from a Variety of Sources, Holl, Inſpruc, Conſtance, Meningen, Walburg, and Fribourg. ——

The Scholar, by the Method above preſcrib'd, being now to be ſuppos'd tolerably ſtrong in Proſe Latinity, may venture to tranſlate Portions out of our Engliſh Authors into Latin. To begin with a Fable and Moral. Take that of

The Trumpeter taken Priſoner. See Croxall.

A Trumpeter being taken Priſoner in a Battle, begg'd hard for Quarter, declaring his Innocence, and proteſting that he neither had, nor cou'd kill any Man, bearing no Arms, but only his Trumpet, which he was oblig'd to ſound at the Word of Command. For that Reaſon, replied his Enemies, we are determin'd not to ſpare you; for tho' you yourſelf never fight, yet, with that wicked Inſtrument of Your's, you blow up Animoſity between other People, and ſo are the Occaſion of much Bloodſhed.

The Application.

A Man may be guilty of Murder, who has never handled a Sword, or pull'd a Trigger, or lifted up his Arm with any miſcheivous Weapon. There is a little Incendiary call'd the Tongue, which is more venomous than a poiſon'd Arrow, and more killing than a two edged Sword. The Moral of the Fable there-

therefore is This, that if, in any Civil Inſurrection, the Perſons taken in Arms againſt the Government deſerve to die, much more do they, whoſe deviliſh Tongues gave Birth to the Sedition, and excited the Tumult. When wicked Preiſts, inſtead of preaching Peace and Charity, employ that Engine of Scandal, their Tongue to foment Rebellions, whether they ſucceed in their Deſigns, or no, they ought to be ſeverely puniſh'd; for they have done what in Them lay to ſet Folks together by the Ears; they have blown the Trumpet and ſounded the Alarm; and if Thouſands are not deſtroy'd by the Sword, it is none of their Fault.

The Tranſlation.

De Tubicine captivo.

Tubicen, quum ab Hoſtibus inter Pugnandum comprehenſus eſſet, ut Ei parceretur oravit; offendiſſe Se negans, affirmanſque Se neque Quenquam occidiſſe, nec occidere potuiſſe, ſed, innocuâ ſolummodò Tubâ inſtructum Claſſicum, Signo imperatorio dato, ceciniſſe. Cui ſic Hoſtes: Nobis idcirco ſtat Tibi non ignoſcere, quòd etſi non a Te pugnatur, tuâ tamen iſtâ Tubâ Alios adeo incendis, ut Omnes exinde Belli Miſeriæ naſcuntur.

Affabulatio.

Licet arcum nunquam intenderis, Gladium eduxeris, Armave quovis alio modo ſuſtuleris, fias aliquando nihilominus Homicîda. Linguâ merâ

merâ certius omnibus (quotquot ſunt) Armis interficias. Is eſt ergo Fabulæ noſtræ Senſus, et Interpretatio, ſcilicet Omnes in Armis inventos contra Rempublicam Morte dignos eſſe cenſendos; Morte verò longè digniores Eos, qui Suſpicionibus, et Suſurris Procellas in Republicâ primi conflaverint. Cum ii, quorum eſt Res divinas agere, Diſcipulis adeo non Amicitiam et Concordiam præcipiunt, ut in Civitate Manibus Pedibuſque Turbas excitant, utcunque ceciderit Eventus, in Eos graviter animadvertendum eſt: in Semetipſis enim quantum fuit, ut excitarentur, operam naverant, quodque Peſſima non inde profecta ſunt, id illis nemo Laudi dabit.

The Soliloquy from Steel's *Chriſtian Hero.*

But what Heart can conceive, what Tongue utter the Sequel? Who is that yonder buffeted, mock'd, and ſpurn'd? Whom do they drag, like a Felon? Whither will they carry my King, my Lord, my Saviour, and my God? And will he die to expiate thoſe very Injuries? See! where they have nail'd the Lord, and Giver of Life? Hark! he groans! See!—he expires!—The Rocks rend; the Graves open; the Dead ariſe! Which are the Quick? Which are the Dead? Sure Nature, all Nature is expiring with her Creator.

The Tranſlation.

Ecquis autem animo concipere, ecquis Ore proferre poterit quæ ſequuntur? Ecquis eſt iſte

iſte Contemptu, Colaphis, et Contumeliis exceptus? Quemnam ſic obtorto Collo trahunt, ceu Sontem ad Patibulum? Quò tandem deferetur à Turbâ mihi Rex idem, atque Dominus, Stator ſimul et Deus? Ut has etiam ipſas Injurias eluat ergone morietur? Ecce Cruce ſuffixum Eum, a Quô Crucifigentium Vita ſolummodo pendeat! Audin' ingemiſcentem! En Animam efflantem! Saxa diſrupta ſunt; Sepulchreta dehiſcunt; Mortui reſuſcitantur. Qud intereſt inter Vivos et Mortuos? — Cum ſuo Creatore proculdubiò univerſa prorſus Natura jamjam corruitura eſt.

Spectator, N°. 143. Vol. 2. pag. 220.

For what is this Life, but a Circulation of little mean Actions? we lie down and riſe again, dreſs, and undreſs, feed, and wax hungry, work, or play, and are weary, and then we lie down again, and the Circle returns. We ſpend the Day in Trifles, and when the Night comes, we throw Ourſelves upon the Bed of Folly, amongſt Dreams, and broken Thoughts, and wild Imaginations. Our Reaſon lies aſleep by us, and we are for the time as arrant Brutes, as Thoſe that ſleep in the Stalls, or in the Field. Are not the Capacities of Man higher than Theſe? And ought not his Ambition and Expectations to be greater? Let us be Adventurers for another World. 'Tis at leaſt a fair, and noble Chance, if there is nothing in This worth our Thoughts, or Paſſions. If we ſhou'd be diſappointed, we

we are ſtill no worſe than the Reſt of our Fellow Mortals; and if we ſucceed in our Expectations, we are eternally happy.

The Tranſlation.

Ecquid enim hæc eſt Vita, niſi Curſus, ac Recurſus levium, et futilium Rerum? Quieſcimus, et Vigilamus Alternis; induimur, exuimur; Fame, aut Satietate torquemur; laboramus, aut ludimus; deinde tædet; iterumque Quieſcentibus idem Ordo revertitur. Nugis agimus Diem, cumque Nox advenerit, in Lecto projicimur, Somniis ineptis, Imaginibus abſurdis, et turbatis obruti. Animâ cum Corpore conquieſcente, Nihil à Brutis in Armento Paſcuove diſtamus. At His altiora nonne ſapimus? Nonne majora Nos ambiamus oportet? Tentemus ergo Cœleſtia. Æquæ ſaltem, honeſtæque plenum Opus eſt Aleæ. Nec in Terreſtribus eſt quod aut noſtrum Studium, aut Affectus expetat. Si Votis excidamus, haud in pejori ſumus Loco quam cæteri Mortales; Sin ex Voto ceſſerit Eventus, Dî boni! Nobis Immortalitas inde parta eſt.

A Soliloquy, &c.

Spectator, N°. 133. Vol. 2. p. 181.

How ſurpriſing is this Change! from the Poſſeſſion of vigorous Life, and Strength, to be reduc'd in a few Hours to this fatal Extremity! Thoſe Lips which look ſo pale, and livid, within theſe few Days gave Delight to All, who heard their Utterance. It was the Buſineſs,

Buſineſs, the Purpoſe of his Being, next to obeying him, to whom he is going, to pleaſe and inſtruct. Kindneſs was the Motive of his Actions, and with all the Capacity requiſite for making a Figure in a contentious World, Moderation, Good-nature, Affability, Temperance, and Chaſtity, were the Arts of his excellent Life. There as he lies in helpleſs Agony, no wiſe Man, who knew him ſo well as I, but wou'd reſign all the World can beſtow, to be ſo near the End of ſuch a Life. Why does my Heart ſo little obey my Reaſon as to lament Thee, Thou excellent Man! Heaven receive him, or reſtore him. Thy beloved Mother, thy obliged Friends, thy helpleſs Servants, ſtand around Thee without Diſtinction. How much would'ſt Thou, had'ſt Thou thy Reaſon, ſay to each of us! But now that good Heart burſts, — and he is at reſt. With that Breath expir'd a Soul, who never indulg'd a Paſſion unfit for the Place he is gone to — Where are now thy Plans of Juſtice, of Truth, and Honour? Of what Uſe the Volumes thou haſt collated, the Arguments thou haſt invented, the Examples thou haſt follow'd? Poor were the Expectations of the Studious, the Modeſt and the Good, if the Reward of their Labours were only to be expected from Man. No! my Friend, thy intended Pleadings, thy intended good Offices to thy Friends, thy intended Services to thy Country, are already peform'd, as to thy Concern in Them, in His Sight before whom the

the Paſt, Preſent, and Future appear at one View. While Others with their Talents were tormented with Ambition, with vain Glory, with Envy, with Emulation, how well did'ſt thou turn thy Mind to it's own Improvement in Things out of the Power of Fortune; in Probity, in Integrity, in the Practice and Study of Juſtice. How ſilent thy Paſſage! how private thy Journey! how glorious thy End! Many have I known more famous, Some more knowing, not One ſo Innocent.

The Tranſlation.

Viciſſitudo admiranda plane, atque inopinata! Ex Adoleſcente vegeto, validoque, nunc pauculis Horis interjectis, ad Extrema Mortis redactus es. Iſta tibi Labra livida, et pallidula non multos Dies abhinc Animos audientium Verborum Suavitate mulcebant. Officiis in Deum, quem viſurus eſt, expletis, Vitæ Summa fuit prodeſſe, et placere; nec ob aliam ullam Cauſam quam ut prodeſſet, et placeret. Huic Cauſa, cur Aliquid ageret, erat Benevolentia. Licet omnibus iis, Dotibus, quæ in ſummo Juriſperito deſiderantur, imbutus eſt, Modeſtia tamen, Humanitas, Comitas, Temperantia, Caſtitas, hæ fuere Virtutes quibus inclaruit iſte Centum Vir Artium. Verum ecce! dum Dolore vexatur inſanabili, Nemo Hominum eſt, Cui perſpectus eſt ejus Vitæ Tenor æquè mecum, qui non Omnia Fortunæ Bona repudiaret, ut ex hâc Vitâ Talis exiturus eſſet illicò. At O! mea Animula, cur adeo

adeò muliebriter illachrymaris huic tali Viro? Eum Deus aut recipiat, aut reſtituat. — Ecce Te ſtipant promiſcuè et temerè ſtantes Matercula tibi dilecta, cum Amicis de Quibus eſſes bene meritus, impotentibuſque Servis. Quot et Quanta, niſi Mentis expers eſſes, unicuique noſtrûm tute eixiſſes? — Sed Animam efflat — et inter Plures eſt. — In Illo periit, qui cupidini non indulſit, niſi quam ſciret eſſe Deo dignam, quocum habitat. Quid nunc fiet de tuis in Juſtitiam, in Veritatem, et Honeſtatem Rudimentis? Cui Bono ſervient Libri a Te collati? Rationes a Te confictæ? Exemplaria, quibus inſtitiſti? Quorſum Eruditorum, Modeſtorum, aut Bonorum Spes, ſi ſolummodo Mortales eas eſſent remuneraturi. Tuæ vero, mi Amicule, futuræ Cauſarum Actiones, tua futura Beneficia in Amicos, tua denique futura Merita in Patriam, quoad Te, jam præſtita ſunt ejus Æſtimatione coram Quo Præteritum, Præſens, et Futurum uno Intuitu manifeſta elucent. Alii Dotibus iiſdem inſtructi Faſtu, Ambitione, Invidiâ laborârunt; Tu vero in Rebus extra Fortunæ Vim, nempe Probitate, Fide, et Juriſprudentiæ Exercitatione Culturæ Mentis Operam dediſti, Vitâ Moribuſque ſimplex, Privatoque ſimilior, in Articulo Mortis egregius. Multos illuſtriores, Paucos Eruditiores, Innocentiâ pari vidi Neminem.

Extract

Extract from Dr. Johnſon's *Lives of the moſt eminent Engliſh Poets.* Vol. 2. p. 258. *Smith.*

Of *Gilbert Walmſley* thus preſented to my Mind let me indulge Myſelf in the Remembrance. I knew him very early; he was One of the firſt Friends that Literature procur'd Me, and I hope that at leaſt my Gratitude made me worthy of his Notice. He was of an advanc'd Age, and I was only not a Boy, yet he never receiv'd my Notions with Contempt. He was a Whig, with all the Virulence and Malignance of his Party; yet Difference of Opinion did not keep us apart. I honour'd him, and he endur'd me. He had mingled with the gay World without Exemption from it's Vices, or it's Follies, but had never neglected the Cultivation of his Mind; his Belief of Revelation was unſhaken; his Learning preſerv'd his Principles; he grew firſt Regular, and then Pious. His Studies had been ſo various, That I am not able to name a Man of equal Knowledge. His Acquaintance with Books was great; and what he did not immediately know, he cou'd at leaſt tell where to find. Such was his Amplitude of Learning, and ſuch his Copiouſneſs of Communication, That it may be doubted whether a Day now paſſes, in which I have not ſome Advantage from his Friendſhip. At this Man's Table I enjoy'd many chearful and inſtructive Hours with Companions ſuch as are not often found; with One who has lengthened,

ened, and One who has gladden'd Life; with Dr. *James*, whoſe Skill in Phyſick will be long remember'd; and with *David Garrick*, whom I hop'd to have gratified with this Character of our common Friend. But what are the Hopes of Man! I am depriv'd by that Stroke of Death, which has eclips'd the Gaiety of Nations, and impoveriſh'd the public Stock of harmleſs Pleaſure.

The Tranſlation.

Gilberti Walmſleii nunc Animo obverſantis Recordatione parumper indulgere liceat. Longa mihi cum Illo Familiaritas interceſſit. Primus enim mihi adfuit Amicorum, quos a Literaturâ ſuſcepi. Cujus Amicitiam ſi non alio Nomine, ſaltem hoc commerui, quod in Eum gratè affectus eſſem. Ego, cum *Walmſleius* ætate provectior eſſet, vix ac ne vix ex Ephebis exceſſi. Ille tamen Opiniones meas facile perpeſſus eſt. Hic à Factione Brunſviciâ ſtetit, tum Acerbitate, tum Malignitate, queis ejus Adjutores innotuerunt, imbutus; Ego Parte contrariâ. Opinionum tamen Diſſimilitudo non inter Nos Amicitiam diſſociavit. Ego *Walmſleiuu* in Honore habui; neque Me perpeti dedignatus eſt *Walmſleius*. Voluptariis Se *Walmſleius* addixerat, nec a Vitiis, Ineptiiſve, quæ Voluptate conjuncta ſunt, abhorrens, Animi verò Culturæ ſemper attentus. Veræ Religionis Aſſertor ſtrenuus; neque poſſet Animus adeo liberaliter inſtitutus ullo modo commoveri. Hinc modeſtus inſtitui cœpit,

Pius

Pius exiit. Adeo multiplici Literarum Penu fuiſſet inſtructus, ut Ei, qui comparandus eſſet, novi Neminem. Magnâ Librorum Copiâ verſatus eſt, quodque memoriâ ejus exciderat, id Libris reconditum commonſtrare poſſet. Ea fuit Eruditionis Abundantia, ea in Sermonibus Ubertas, ut ex illo Tempore vix ullum Diem memini, quo non inde multùm profeci. Apud Hunc in Cœnâ multam Hilaritatem, multum Fructum percepi, cum Duobus Aliis haud vulgaris Ingenii, cum Viro, qui longiorem, cumque Viro, qui lætiorem Vitam fecerat, nempe Celſo, cujus in Medendo Peritia nullo Tempore delebitur; Roſcioque, cui gratum feciſſe ſperaveram hoc in *Walmſleium* Elogio. Sed heu Spes Hominum fragiles! ea Me fefellit Expectatio Roſcii Morte, quâ Gentium Voluptas interciſa eſt, communiſque Lætitiæ innocuæ Theſaurus propemodum exaruit. —— —— ——

Having awhile tranſlated Engliſh into Latin, He may proceed afterwards to the Writing of Themes in Latin, of which are annex'd Three Specimens of Initial Ones, and as many for Examples of the Secondary Kind.

Latin Theme Initial. N°. I.

Parvis quoque Rebus Magna juvari. Hor.

Propoſitio. Exiguis a Cauſis magni ſæpenumero pendent Eventus.

Ratio. Rebus quippe parvis adjacentibus, magnæ Res, ab iis, quibus adjacent, impelluntur.

Similitudo.

Similitudo. Ut a Clavo perexiguo, ingentia Navium Propugnacula facilè circumaguntur; ita minimis ex Initiis Effectus graves oriuntur.

Exemplum. Hujus Exemplar perilluſtre præbet Hiſtoria Romana, unde docemur anſerino Strepitu Capitolium a Gallis ingruentibus eſſe ſervatum.

Confirmatio. Huc Opinio Cæſariana ſpectat, quæ diſertis Verbis aſſerit, "In Bello parvis "Momentis magnos Caſus intercedere."

Concluſio. Quæ cum ita ſint, nullo modo Res exiguas aſpernemur, nulla namque Res eſt, quantulacunque ſit, quæ non Aliis quodammodo jungitur, et ad Momenti majoris Eventus ſenſim conducat.

Latin Theme Initial. N°. II.

Vireſcit Vulnere Virtus.

P. Ab Infortuniis et Difficultatibus Honorem Dignitatemque ſæpe deducit Integritas.

R. Virtus enim, quæ Proſperis Otioque delituerat, ab Adverſis evocatur, augeturque.

C. Nec ejus eſt Naturæ Virtus, ut ab Externis imminuatur, aut ullo Modo peſſundetur.

S. Ut Ignibus Aurum ter et amplius coctum purius emergit; ita Virtus Adverſis diu luctata ſplendidior inde fit.

E. Argumenti noſtri Veritatis Exemplum inſigne nobis adhibet Caractacus ille Britannorum Dux, cujus eximiâ Magnanimitate Claudius Imperator ita permotus eſt, ut Eum priſtinæ Dignitati redonavit.

T. Quod Hannibal apud Horatium de Civitate

vitate Romanâ Calamitatibus emergente dixit a noſtrâ Re non abludit, " Merſes Profundo " pulchrior evenit."

C. Quando itaque Se Res habeat, ut in Virtutem Res externæ nihil omninò Juris habent, ne ſuccumbas Adverſis, ſed contra audentior ito, ſemperque memineris Infortuniis ad Honores iri. Adeo verum eſt iſtud Tullianum:

" Virtus in Tempeſtate ſævâ quieta eſt, et " lucet in Tenebris, et, pulſa Loco, manet " tamen, nec alienis unquam Sordibus obſo- " leſcit."

Latin Theme Initial. N°. III.

Principiis obſta. Ovid.

P. Malo ſuborienti, Morâ nullâ interpoſitâ, Teipſum pro Viribus opponas.

R. Ea quippe mali Vis eſt, Impetuſque, ut ſi non obſiſtatur illico, brevi vix, ac ne vix inhiberi poterit.

S. Ut aut in Stipulam, aut Stuppam Scintilla decidens, niſi Dicto citius extinxeris, auctior inde fiet, uſque dum in immenſum ſerpſerit, omnia longè lateque vaſtans; ita niſi Mali Rudimentis obſtiteris illico, mox, viribus acquiſitis, Ei ſerò reſiſtetur.

E. Hujuſce noſtræ Theſeos Exemplar eſto Socrates, qui, licet ad Libidinem proclivior eſſet a Naturâ, tamen, Affectibus edomitis, non ſolum ſapientiſſimus, ſed et omnium ejus æqualium optimus audiit.

T. Ita prorſus exiſtimavit inclytus ille Satyrarum Scriptor, cum ſapienter hiſce Verbis

nos admonuit:—"Venienti occurrite Morbo."

C. Experientiâ quinetiam quotidianâ comprobantur Hæc, unde diſcimus Omne Malum eſſe in præcipiti; quâ de Cauſâ ſemper in pejus ruat oportet, niſi primo Decurſu ſuſtineatur.

C. Hiſce Rebus accuratè perpenſis, ab ingruente Malo caveamus, omni Aditu exinde ad Nos occluſo, quantum fieri poteſt; utpote Præcaviſſe ſatius eſt, quàm Pœnituiſſe.

Latin Theme Secondary. N°. I.

Defendit Numerus — Juv.

Quod Exemplo Perplurium Quis egerit, Id exiſtimat ſe non perperam egiſſe. "Cur enim "quod alii faciunt, Id non Ei quoque per-"miſſum eſt facere? Si Cato Cenſorius inter "dum Vino caleret, quidni liceret Aliis in-"dulgere Mero? Si gravis Æſopus Infantibus "colludere non erubuit, quem poſt Illum "nugas agere puderet? Ad Opes coacer-"vandas attentiorem fuiſſe Senecam quando "nemo non agnoſcat, quo Jure vituperetur "Alter, ſi parcè vitam egerit, ut indies addat "Acervo?" At His, et Ejuſmodi Cæteris Nihil ædepol inſulſius eſſe poteſt. Quaſi Res ut politicæ, Virtus ita, Vitiumque mero Principis ab Arbitrio ſtarent, a Philoſophorum Dogmatibus omnino Bonum et Malum penderet; aut a Sceleratorum Multitudine Mores eſſent adducendi. Virtus interea Vitiumque, Naturæ Legibus inſtituta, fixa ſunt et immobilia. Unde Vitium non idcirco Malitiam deponit quod Ei ſuffragetur

ſuffragetur Antiſtes; nec eſt Virtus vilior, aut reverâ minoris, quod inter Optimates obſolevit. Inter Aulicorum diſtorta Colla nihilominus Alexandrini Colli Deformitas apparuit; et in peſſimâ Republicâ Catonis Integritas eluxit clarius. Ne nos itaque pudeat vixiſſe Probos, quod Aliis Omnibus ubique neglecta jaceat Probitas; ſolum enim fuiſſe Probum inter Improbos, id Homini majori Laudi dandum eſt.

Latin Theme Secondary. N°. II.

Singula Quæque Locum teneant ſortita decenter. Hor.

Suus Unicuique Rei ſit Ordo. In hoc enim colendo conſtat omnis Honeſtas, et in Negligendo omnis Vitæ Turpitudo. Quod in uno Loco modeſte facias, id in Altero non niſi cum Pudore poſſis facere. In Sympoſio ludas, edas, bibas; In Sacrificio ſis Animo, Habitu, Inceſſuque compoſitus. Romæ Romanorum moribus aſſueſcas; Athenis Athenienſium obſequare Studiis. In Solitudine nihil obſtat quo minus Exercitationi, aut Meditationi vaces; inter Sodales omnia facilè communicabis cum illis; nec, iis venari volentibus, tu perversè Stylos et Pugillaria, poſcas; neve quando de Geometriâ inſtituitur Sermo, Tu loquaris inurbanè de Dialecticâ. Si Regis, et Ruſtici Partes tibi demandentur alternis in Scenâ ſuſtinendæ, fac ut utramque Partem dignè tueaaris, ne, cum Rex eſſes, Incuriâ delabaris in Ruſticum, fiaſque Ridiculus Omnibus. Uno Verbo, quicquid aut feceris, aut dixeris, ſit

in Loco factum dictumque, nec eſt dubium quin in Omnibus Deo, Patriæ, et Tibi ſatisfeceris.

Latin Theme Secondary. N°. III.

Doctrina ſed Vim promovet inſitam. Hor.

Eadem eſt humanæ Menti Doctrina atque Eruditio, quæ Cultura eſt Terræ. Ut enim Agelli per Se feraces fructuoſi Culturâ reddantur; ita Mens humana Diſciplinæ capax a Philoſophiæ Documentis, et Inſtitutis accipit Semina, quæ mox uberrimo cum Fænore Fructus edent. Natura Nos Origine Rudes tantummodo, ſimpliceſque fecit, Eruditio fingit, informatque. Ariſtippo Auctore, Diſcrimen idem eſt inter Homines Doctrinâ excultos, incultoſque, quod inter Equos domitos, et indomitos. Marmori in Terræ Viſceribus nullus adeſt Honos; Artificis autem Manu laboratum, fabrefactumque, Demoſthenis, Æſchiniſve Faciem induitur, ac jam tandem penè perorare videtur. Adamas iſte Situ, Scabritieque deformis, mox Operâ Gemmarii cælatus inde regios Apices honeſtabit. Orbilii Ferulæ, rectiſque Cultibus Horatiana debemus Opera. Culices fortaſſe, Vix Æneida tentaſſet, ſi Virgilius Athenas haud attigiſſet. Finge Mœonidem ex Ægyptio Fonte largos Hauſtus nunquam ebibiſſe, Ranarum Bella cum Muribus in Triviis credo decantâſſe, de divinâ verum Iliade penitus actum foret. Cum ſit ergo Scientiæ, Sapientiæque Janitrix Doctrina, omni Diverticulo miſſo, quod ad eam nihil pertinet,

recta

recta pergamus, hâc Duce, ſi Deo placere, ſi Patriæ benefacere, ſi nobiſmet ipſis denique prodeſſe velimus. —— — ——

Alternately with the making of Latin Themes may be practis'd the Writing of Latin Fables upon ſome moral Argument. Of which Kind I preſent the Reader with the Three following.

N°. I.

In Avaritiam.

De avaro Agricolâ.

Agricola, quum animadvertiſſet quod quò plus Stercoris Solo injectum eſſet, Eò plus inde Fertilitatis accrevit, nec ſatis amplo Frugum Proventu contentus, ut Ager inde fructuoſior effet, majorem Fimi Copiam ſuperaddidit, unde Terra plus æquo ſaturata adeo non expectato Proventu abundavit, ut in Culmos inutiles abiit Semen. Tum demum Infortunio correctus, hujuſmodi Verba ſecum habuit: Stultus Ego! qui cum ſatis haberem, plus juſto deſiderabam, nunc Avaritiâ mihi minus eſt Nihilo.

Morale.

Hæc Fabula tangit Illos, qui Cupiditatibus ſuis imperare neſcientes, non ſolum iis Bonis excidunt, quibus inhiaſſent, verùm etiam iis, quæ in Manibus eſſent.

N°. II.

N°. II.

In Superbiam.

De Tulippâ et Roſa.

Tulippa, quum Olitoris Curâ diligenti Coloribus auctior indies facta eſt, Superbiâ vehementer inflata, Roſâque prope conſpectâ, " Tuæ Ruſticitatis, inquit, Me pudent. Ab- " ſiſtas ergo jam tandem, et ad Eos abeas qui- " bus hiſpidi tui Mores, Habituſque minus ſor- " dent; neque me propriori tuo Contubernio " diutiùs inquines." Cui Roſa: " Ne ſic effe- " rare, Tulippa, nam ut de meis Laudibus " omnino taceam, quibus immorari rectius " Anacreonti licet, ſi verſicolorem tuam tibi " Tunicam detraxerit Olitor, cui ſolummodo " debes, actum erit penitus de Te, nec ullius " eris Pretii poſthac apud Homines."

Morale.

Hæc Fabula Nos admonet, iis, qui novis Hominibus Ignobilitatem objiciunt, ſuam non immerenter objici ſolere.

N°. III.

Duo Lepores.

Lepus procul ab Hominibus, Canibuſque commoratus in antiquâ Sylvâ, quo ſecurius ageret Vitam, egreſſus ad Paſtum noctu forte in alterum Leporem incidit, Quem cum ſalutaſſet, ab Eoque reſalutatus eſt, Prior ſic Alterum affatus eſt, Unde venis, et Ubinam vivis? Cui ſic Alter: A poſticâ Parte Stabuli Canum Venaticorum cujuſdam Viri prænobilis

prænobilis per Triennium vixi ſuaviter. Tum Prior: Satin' ſanus es, mi bone, qui Caput tuum Periculis indies objicias? Ne diutius eas Te perditum. At extemplo mecum ineas Societatem, deinceps in tuto futurus. Cui reſpondit Alter: Si Vitæ prioris Me tæderet, lubenter tibi Contubernalis eſſem. Verum cum ſe Res aliter habeat, ex Hoſpitio veteri demigrare nolim. Sed illuxit Dies, eundum eſt. Vive, vale. Hæc inter audito Canum Latratu, diſcurritur huc illuc ab Utriſque. Hic ad ſylveſtre Latibulum confugit; Ille, multiplici Circuitu facto, Sede conſuetâ ponè Stabulum Canum venaticorum receptus, in portu navigat. Alterius veſtigiis inſiſtunt Canes, prehendunt, prehenſum occidunt. In Articulo Mortis aiunt ſic elocutum eſſe: Ah! Me vecordem, qui Sorti meæ nimiùm præfidens, cum Salutem certo inveniendam nullibi exiſtimâſſe oporteret, Alienam Sortem minimè tutam cenſerem. Nunc ut commerui, meâ Confidentiâ pereo.

Morale.

Hâc Fabulâ laceſſuntur Homines, qui Nil rectum putant, niſi quod Ipſi fecerint.

To the Writing of Latin Fables ſhou'd be ſuperadded anſwering unanſwer'd Epiſtles among the Latins. Take for an Example an Anſwer to the following unanſwer'd Epiſtle of Pliny.

Caius Plinius Cornelio Tacito ſuo S. Ep. 6. Lib. 1.

Ridebis, et licet rideas. Ego ille, quem noſti, Apros tres, et quidem pulcherrimos cepi. Ipſe?

Ipſe? inquis. Ipſe: non tamen ut omnino ab Inertiâ meâ, et Quiete diſcederem, ad Retia ſedebam: erant in proximo non Venabulum, aut Lancea, ſed Stylus et Pugillares. Meditabar Aliquid, enotabamque, ut ſi Manus vacuas, plenas tamen Ceras reportarem. Non eſt quod contemnas hoc ſtudendi Genus. Mirum eſt ut Animus Agitatione, Motuque Corporis excitetur. Jam undique Silvæ, et Solitudo, ipſum illud Silentium quod Venationi datur, magna Cogitationis Incitamenta ſunt. Proinde quum venabere, licet, Auctore me, ut Panarium et Lagunculam, ſic etiam Pugillares feras. Experieris non Dianam magis Montibus, quam Minervam inerrare. Vale.

The Anſwer.

Cornelius Tacitus Caio Plinio Suo S.

Epiſtolâ tuâ ex parte perlectâ, riſi mehercule pluſquam ſatis. "Tune, Mi Secunde, "dixi mecum, tres Apros ipſe cepiſti? Tune, "quem novi ex Inerte Quietoque derepentè "Strenuus Impigerque factus es? Certè, per-"gebam mecum, Amico tuo Cornelio illudis." Factus autem certior Te non Venabulo, et Lanceâ, ſed Stylo, et Pugillaribus inſtructum ad Retia ſediſſe, facilè intellexi Te in capiendis Apris non præfuiſſe, ſed interfuiſſe. Sylvas, Solitudinem, et Silentium Animum vehementius incitare concedo; in Venatione tamen neſcio quid horridum et tumultuoſum eſt, quod Animi Senſibus officit. Non eſt quòd hoc Studendi Genus contemno, ſed minus

nus probo. Singula ſibi Locum teneant. Qui Venationi Seipſum accingit, Venatoriæ Rei ſe totum tradat. Qui Literis incumbit, ad Tempus Venationi valedicat. Aut venari, aut ſtudere neceſſe eſt. Nec Venationi, nec Studio plurimùm vacans, Neutro excellit. Aliud Alio truditur. Proinde ſi Venationi, aut Studio Te adhibeas, me ſuadente, aut huic, aut illi fac ut Operam des. Venere licet, aut meditere feliciter alternis in Loco. Neque ſis immemor Dianæ, et Minervæ ſua eſſe Templa, Quibus adſis oportet, debito Temporis Intervallo, Alioquin neutram habebis in Te benevolam. Vale.

Here follows a Form of a Latin Epiſtle to the Maſter for a Play-Day.

Viro Reverendo, ſive Colendo S.T.P. *or* S.T.B. *or* A.M.

Vir Reverende! ſive Vir colende!

Cum eâ ſis Humanitate præditus ut in Animo ſemper habeas Te fuiſſe Puerum, eâque Solertiâ ut haud ignoras Remiſſionem à Libris eſſe non unquam perutilem tam Corpori, quam Animo, non is es qui longo Hortatu indigeas, ut Otium concedere velis, aut admonendus es Otium ex Negotio conceſſum Nobis inde profuturum, modò ſit ex Merito conceſſum. Si quid eſt ergo Meriti Nobis, quod agnoſco quam ſit exiguum, ſiqua Diligentiæ Laus ad Nos, ſi quis Honos noſtri Profectûs in Literis ad Te redundavit, oro permittas ut hoc Die pomeri-

pomeridiano, ſive Die craſtino Ferias agamus.

Ita Condiſcipuli comprecantur omnes mei, Vir Reverende, cum tuo

humillimo Cliente.

Annex'd are Forms of Latin Epiſtles uſually preſented previous to the ſtanding for a Scholarſhip, or a Fellowſhip of a College in one of our Univerſities.

N°. I.

Reverendo Viro * * * * S. T. P. *nec non Collegii* * * * * *apud* * * * * *Oxonienſes, aut Cantabrigienſes Magiſtro digniſſimo.*

Vir Reverende!

Quoties Amplitudini tuæ Tenuitatem meam oppono, non poſſum non extimeſcere, ſupplicaturus ut ante Scholarium Electionem in Arenam Literariam cum cæteris Candidatis per Te mihi liceat deſcendere. Cum vero Comitate et Candore non minus innoteſcis, quam Eruditione et Acumine, animoſior inde factus ſum, nec, ut antea Te Cenſorem, ſed Adjutorem ſuſpicio. Fretus igitur Humanitate tuâ, ſperanſque Te nolle me probare Ingenio, quod accedit à Naturâ, ſed Induſtriâ, quæ Me penes eſt, ſum Tibi addictiſſimus,

humillimuſque Cliens.

N°. II.

Reverendo Viro * * * * S. T. P. *necnon Collegii* * * * * *apud Cantabrigienſes, vel Oxonienſes Vice-Magiſtro digniſſimo.*

Vir Reverende!

Liceat mihi in Certamen de Studiis Humanitatis

nitatis atque Literarum deſcenſuro Patrocinium tuum expetere, ut in vacuum Scholaris Munus hoc anniverſario Collegii Feſto recurrente tuo Suffragio cooptatus ſim. Quod ſi Beneficio tuo fiet, ut Primas auferam, omni Parte me beaveris, et ſemper habueris inde Tibi devinctiſſimum

* * * * * * * * *

N°. III.

Reverendo Viro * * * * A. M. *necnon Collegii* * * * * *apud* * * * * *Socio digniſſimo.*

Vir Reverende!

Cum a Pueritiâ Literaturam pariter, ac Literatos mirifice ſemper amaverim, meæ fuit Ambitionis Apex, ut in Societatem tuam ampliſſimam Sodalis aſcriberer, ex tot Eruditis aliquod Igniculum concepturus, Cujus adhuc minimam quidem Laudem mihimet arrogare vereor. Eruditiores ubique facilè Plurimos invenies, Neminem vero qui de Te Literatiſque bene mereri magis ardet tuo humillimo Cliente * * * * * * * * *

N°. IV.

Reverendo Viro * * * * A. M. *necnon Collegii* * * * * *apud* * * * * *Socio digniſſimo.*

Vir Reverende!

Inter Alios qui Clientelam tuam ſollicitârunt, ecce! etiam Alterum Patrocinium tuum ſuppliciter orantem; quique nec Ingenio celebris, neque Literis ornatus, at innocuis Moribus

ribus ſolummodo notus, in Humanitate tuâ Cauſam ſuam reponit, utpote, tecum ſentiens Sodalitii literati non Literas et Acumen eſſe ſola Subſidia, ſed eas Virtutes, quibus in melius provehitur, augeturque, Pietatem, Obedientiam, Abſtinentiam. Quicquid igitur Eruditionis, et Acuminis in Me deſideretur, pro tuâ Bonitate ſupplebis Innocentiâ, Simplicitate, Modeſtiâ.

Ita colligit tuarum Virtutum Cultor integerrimus * * * * * * * * *

N°. V.

Reverendo Viro * * * * A. M. *necnon Collegii* * * * * *apud* * * * * *Socio digniſſimo.*

Vir Reverende!

Sæpenumero mihi fuit in Votis ut Affinis eſſem Togatæ Genti, Literatos inter Literatus Ipſe. Cum vero in Lyceum nemo poteſt aſcribi, niſi Cui Literarum humaniorum ſatis larga Supellex adfuerit, Inſcientiæ meæ Conſcientiâ vehementer afflictus, acerrimi tui Judicii Trutinâ librari adeo pertimeſco, ut vix, ac ne vix apud Me ſum — Sed à Metu reſpiro, refocillatus hâc Mente, Doctiſſimos eſſe maxime Candidos. Perge itaque (ut ſoles) Literarum Amantes Auctoritate tueri, Munificentiâ incitare, Candore erigere, cumque Cæteris Eum, qui Seipſum nuncupat Tibi, Reverende Vir,

addictiſſimum

* * * * * * * * *

N°. VI.

N°. VI.

Reverendo Viro * * * * A. M. *necnon Collegii* * * * * *apud* * * * * *Socio digniſſimo.*

Vir Reverende!

Cum ſint ea ſola pulchra quæ difficilia, nihilque Laude dignum quod Factu facillimum, ne mihi Vitio vertas quod inceſſit me Cupido Scholaris honorificum Munus ambiendi. Nec Hoc arroganter incepi, quaſi Memet hoc tanto Honore dignum cenſerem; ſed ad Id Animum appuli nuper, hâc inductus Opinione, ſcilicet, Arenam literariam patere pariter Omnibus. Nemini datur eminere, niſi qui Gloriæ ſit appetens, nec optatam Metam attinget, qui puſillanimus in Carcere ſubſtiterit. Tu modò Patrocinio tuo mihi indulſeris, ſub tantis Auſpiciis nil deſperabitur ab humillimo tuo Cliente * * * * * * * * *

Annex'd is the Form of *an annual Latin Epiſtle* to be preſented by *an Exhibitioner* to the Head and Fellows of the Colleges of *Eaton*, or *Wincheſter*, in the Way of Thanks for the Enjoyment of an Exhibition.

Reverendis Cuſtodi, ſive Præpoſito, et Sociis Collegii * * * * * * * * *

Viri Reverendi!

Licet haud inſtitutum eſſet, ut Anno quolibet exeunte pro Stipendiis in Studioſos erogatis Vobis Epiſtola daretur, Veſtræ tamen erga Me Beneficentiæ Recordatio faceret, ut Animi

Animi grati Teſtimonia quædam publica Vobis exhiberem; Vobis inquam, quorum Beneficio Muſarum Sedibus per Triennium, literato fruens Otio, commoratus ſum, ex hâc umbratili Vitâ in Solem et Pulverem evocandus, ut Patriæ, et Amicis, Rebus ſive Divinis, ſive Medicis, ſive Forenſibus agendis (niſi Mihimet omnino defuerim) mox quodammodo profuturus. In quâcunque demum Sorte de Republicâ bene mereri Mihi contigerit, Omne quicquid erit Meritum Vobis, poſt Deum optimum maximum, acceptum referam.

Sum, eroque ſemper, Viri Reverendi,

Vobis omnibus Officiis devinctiſſimus,

* * * * * * * * * * *

For an Employment on the Sabbath he might have ſome Sacred Argument to write his Thoughts upon, for which the Range of the Bible will always furniſh him with ample Matter. Of this Kind I pointed out a few Subjects in the Engliſh Part. His own Reading will ſuggeſt to him various Others. Let him take the following for an Example.

Petrus, ter abnegato Domino, ſecum loquens.

Væ miſero Mihi! qui, cum certæ Morti prius occurrendum fore, ſtatuiſſem, quam Dominum abnegaſſem, Eundem tamen præ Metu nunc abnegaverim plus Vicè duplici. Verùm O! quæ Pœna, quæve Mors huic infando Sceleri ſatisfacere poterit, Cui deplorando longiſſima Primorum Hominum Vita parùm ſuffecerit.

cerit. Infortunia, quibus Humanitas eſt obnoxia, Quivis æquo ſuſtinebit Animo; Illi vero pluſquam Robur, et Æs triplex circa Pectus adſit, qui Scelerum Conſcientiâ non excruciatur, angiturve. Ecquid ergo faciam? Quove Me vertam? Peccatorum Maximum, Pœnitentium Minimum! —— ——

Nil deſperandum, Chriſto Duce, et Auſpice Chriſto.

Itane me revocas Jeſus, Hominum Servator! Meique, ſi liceret addere! tantùm non immerentiſſimi? Itane me jubes ſperare, qui de tantâ Spe modo decidi? Itane Mihi ſub tuo Ductu, ſub tuis Auſpiciis iterum militare præ Clementiâ tuâ non ennarabili concedis, imo cohortaris? Ecce tibi vocatus adſum, bone Jeſu? non, ut ante, Perfuga, ſed expeditus, ſed animoſus, ſed indefeſſus, addictuſque Præco, paratus æquè, ſive nunc ad Diſciplinam tuam nocte, die divulgandam, prout obſtrictiſſimo Diſcipulo par eſt, ſive poſthac ad eandem confirmandam in eâdem Cruce, quâ tu Jeſu! brevi moriturus es, Animam efflando, ſed, inverſo Capite, prout humilem et ſervientem Diſcipulum condecet.

—— *Non Ego perfidum*
Dixi Sacramentum ——

Amen! ita fiat, O ſacroſancte Jeſu!

Here I wou'd not have it imagin'd, That becauſe no Directions have as yet been offer'd for the Compoſition of Verſe, I therefore mean

mean the Scholar ſhou'd not enter upon it until he be qualified to write Proſe in the ſame Manner as in All the ſeveral Examples above ſpecified. All I propoſe by placing the Specimens of Proſe Compoſition in one continued, undiſturb'd Order, without any Verſe Compoſition intermingled, is, that what is look'd after may be found the more eaſily. I wiſh the Maſter notwithſtanding to teach the Reading and Writing of Verſe at the ſame Time with Proſe. The Former will enable the Scholar to read the Latter with more Accuracy than Children uſually do, that are unacquainted with the Rules of Proſodia; in conſequence of which they commit ſad Errors in the pronouncing the Middle Syllables of Compound Words, ſaying, *Expētit*, for *Expĕtit*; *Extrāhit*, for *Extrăhit*. To prevent which, as the Quantities of ſuch middle Syllables are not always to be found in the Dictionary, the Gradus, even in Reading Proſe ſhou'd conſtantly be before him for aſcertaining them. — In reading a Verſe Leſſon, let it not only be done in the ſame Reſpect as above-directed for Proſe, but let it alſo be firſt duly ſcann'd, and afterwards written upon a Slate, with the Quantity plac'd over every Syllable, and every Foot diſtinguiſh'd with Figures, and Lines of Separation thus:

Florilegium

Florilegium Poeticum.

Rex.

1 2 3 4 5 6
Sīt pĭgĕr| ād Paē|nās Prīn|cēps ād| Praēmĭă| vēlōx;
1 2 5 3 4 5
ēt dŏlĕ|āt quŏtĭ|ēs| cōgĭtŭr| ēsse fe|rōx.

This is an awkward Affair to young Beginners, ſome of whom do not underſtand it under a long Time, and Others are never to be taught it. The beſt Way to go to Work, in order to teach it, is by much Coaxing; and when a Boy ſits down in Deſpondency, let us be ſure to chear him up, with informing him he gives up the Cauſe too ſoon, for that Verſifying is in the Beginning always attended with Difficulties, and that to our Knowledge there are Perſons, who when at School were equally backward with Themſelves, now write Verſes in ſuch Perfection, as does the greateſt Honour to Themſelves and Inſtructors. Thus ſhall we bring Them to conceive a better Opinion of Themſelves than they before entertain'd, and by that means enable Them to get the better of the Tædium, or Diſguſt they ſat out with in the firſt Attempting this Exerciſe. I believe many of Ourſelves if we were to look back, were once in the Number of theſe Malecontents; but, if we remember, we were brought round, by means of a few little Arts, and our Inſtructor going gently to work; and we ſoon afterwards came to make Verſes like other Folks. Never imagine therefore we can introduce Youth to

the Temple of the Muſes, but by gradual Approaches; even as Perſons of the greateſt Diſtinction are not admitted into the Royal Preſence, except by Three Bows.

When a Verſe Leſſon hath been ſo far done, it ſhou'd not be left, till every beautiful Expreſſion therein is diſtinguiſh'd with a Pencil, and a Selection made of Them in a Book, with Engliſh anſwering to Them in the oppoſite Side. For an Example I will introduce the *Firſt Ode of Horace* with *Diſtinctive Characters* interſpers'd, and *Selections* annex'd.

Ad Mæcenatem.

Mæcena, atavis edite Regibus,
O! et Præſidium, et dulce Decus meum:
Sunt, quos *Curriculo Pulverem Olympicum*
Collegiſſe juvat, Metaque fervidis
Evitata Rotis, Palmaque nobilis
Terrarum Dominos evehit ad Deos.
Hunc ſi mobilium Turba Quiritium
Certat *tergeminis* tollere *Honoribus*;
Illum, ſi proprio condidit Horreo
Quicquid de Lybicis verritur Areis;
Gaudentem patrios findere Sarculo
Agros; *Attalicis Conditionibus*
Nunquam dimoveas, ut Trabe Cypriâ
Myrtoum pavidus nauta ſecet Mare.
Luctantem Icariis Fluctibus Africum
Mercator metuens, Otium, et Oppidi
Laudat Rura ſui: mox reficit Rates

Quaſſas,

Quaſſas, indocilis Pauperiem pati.
Eſt Qui nec veteris Pocula Maſſici,
Nec Partem ſolido demere de Die
Spernit, nunc viridi *Membra* ſub Arbuto
Stratus, nunc ad Aquæ lene Caput ſacræ.
Multos Caſtra juvant, et Lituo Tubæ
Permiſtus Sonitus, Bellaque Matribus
Deteſtata. Manet *ſub Jove frigido*
Venator, teneræ Conjugis immemor;
Seu viſa eſt *Catulis* Cerva *fidelibus*,
Seu rupit teretes Marſus Aper Plagas.
Te doctarum Hederæ Præmia Frontium
Dîis miſcent ſuperis; me gelidum Nemus
Nympharumque leves cum Satyris Chori
Secernunt Populo; ſi neque Tibias
Euterpe cohibe, nec Polyhymnia
Lesboum refugit *tendere Barbiton.*
Quod ſi Me Lyricis Vatibus inſeres,
Sublimi feriam Sydera Vertice.

Selections.

Curriculo Pulverem Olympicum collegiſſe.	To contend in the Chariot-race at the Olympic Games.
Tergeminis Honoribus.	The higheſt Honours.
Attalicis Conditionibus	The Wealth of King Attalus.
Membra ſtratus.	Stretching his Limbs.
Sub Jove frigido.	In the cold Air.
Catulis fidelibus.	The ſtaunch Hounds.
Dîis miſcent ſuperis.	Enroll among the Gods.
Tendere Barbiton.	To tune a Lute.
Sublimi feriam Sydera Vertice.	My Fame ſhall ſpread far and wide.

The Scholar, having by this time ſome Acquaintance with the Latin Poets, ſhou'd immediately be put to the writing of Latin Verſes, at firſt by tranſlating, in ſmall Portions at a time, ready made Engliſh, and afterwards by paraphraſing a Fable of Æſop, an Ode of Anacreon, or Horace from his Inſtructor's Interpretation of it. As the Writing of Adonic Verſe may be more agreeable to the young Beginner, here follows Engliſh Matter for a Latin Adonic Ode with Latin anſwering thereto.

The Citizen's Wiſh.	*Londinenſis Votum.*
How great is the Glee	Quanta Voluptas
The Senſe inmoſt affects,	Senſibus imis,
In the Op'ning of Spring,	Vere ſub ipſo
To go thro' the Fields,	Ire per Agros,
To behold all around	Undique pictos
The gayly-ſtrip'd Flow'rs;	Cernere Flores;
The young Lambs to behold	Cernere junctos
Cloſe join'd with their Dams,	Matribus Agnos
All around on the Graſs,	Gramine paſſim, et
And the Bull in the Herd	In Grege Taurum
With menacing Front!	Fronte minantem!
How great is the Glee	Quanta Voluptas
Which arrives at the Ear,	Fertur ad Aures,
When the Choir of Birds	Cum Nemus omne
Fills the whole Grove with Songs!	Cantibus implet
	Turba Volucrum!
When the Rivulet too	Cumque loquaci
With babling Sound	Murmure Rivus
Invites the ſick Swain	Suadet Amantem
His Cares to beguile?	Fallere Curas;

Or

Or a Poet perchance	Sive Poetam
On the Side of a Bank,	Margine Ripæ
To take a ſoft Nap,	Ducere Somnos;
Whence awaking anon,	Unde levatus
He may Verſes indite,	Carmina pangat;
Such Verſes as e'en	Carmina, vel quæ
The great GEORGE himſelf,	GEORGIUS ipſe, aut
Or Apollo might praiſe.	Laudet Apollo.
O! may my Lot be	O! mihi detur,
To retire from the Town,	Urbe relictâ,
The corrupt, naughty Town,	Urbe nefandâ,
From Contention exempt,	Litibus abſque,
And free from all Care,	Et ſine Curâ
In the Country be ſnug,	Rure latere,
And there offer up	Sacrificare
In my own proper Cot,	Sub Lare noſtro,
In the midſt of my Friends	Inter Amicos,
Standing all in a Ring,	Stante Coronâ,
The Fruits of the Ground	Munera Terræ
To the Gods of the Fields.	Ruricolis Diis.
O! may my Lot be	O! mihi detur,
To retire from the Town,	Urbe relictâ,
In the Country be ſnug.	Rure latere.

Or the Latin Tranſlation of the little Ode, often aſcrib'd to Theocritus, and as often call'd the Work of Anacreon, on the Death of Adonis may be verſified into Adonics.

The Latin Tranſlation.	*The Verſification.*
Adonin Cytherea	Cum Cytherea
Ut vidit jam mortuum	Vidit Adonim
Horridam habentem Comam	Lumine caſſum,

The Latin Tranſlation.

Et pallidas Genas
Ducere ad Se Aprum
Juſſit Amores
Illi vero ſtatim utpote volucres
Per omnem currentes Sylvam
Triſtem Aprum invenerunt
Et vinxerunt atque alligarunt
Et unus quidem Illorum Laqueo
cum adſtrinxiſſet
Trahebat Captivum :
Alter verò a Tergo impellens.
Percutiebat Arcu.
Fera autem incedebat timide :
Metuebat enim Venerem.
Huic verò dixit Venus
Omnium peſſima Beſtiarum
Tunè iſtud Femur læſiſti ?
Tune meum Virum percuſſiſti ?
Fera autem vix dixit,
Juro tibi O Venus,
Per ipſum Te, et Virum,
Et iſta mea Vincula,
Et hoſce Venatores,
Tuum formoſum Virum
Non volebam ferire :
Sed velut ſimulachrum adſpexi,
Et non ferens Incendium Amoris
Femur quod illi nudum erat
Inſano Furore oſculari cupiebam,
Idque Mihi nocuit.
Hos igitur accipiens Dentes O Venus,

The Verſification.

Crinibus aſprîs,
Pallidulumque,
Attrahere ad Se
Fulmineum Aprum
Juſſit Amores.
Hunc ſed Amores
Per Nemus omne
Præpete Plantâ
Diffugientes
Inveniebant.
Unus at Aprum
Fune ligatum
Ante trahebat,
Alter at Arcu
Pone ſubegit.
Dum Fera magno
Icta Timore
Matris Amorum,
Segnibus ibat
Paſſibus ægre.
Cum Venus alma
Dixerat Apro,
Peſſime Aprorum !
Tun' laceraſti
Dente nocivo
Hoc Femur audax
Conjugis almi ?
Quum Fera rurſus
Talia dixit :
O ! Cytherea
Juro verendum
Per tibi Numen

Hos

The Latin Tranſlation.

Hos puni, excîde
Quid enim gero ſupervacaneos
Amatorios Dentes?
Et hoc ſi minus tibi ſufficit,
Etiam iſtæc mea Labra.
Hujus autem miſerta et Venus,
Et dixit Amoribus
Ut Vincula illi ſolverent.
Ex eo Tempore Venerem ſequebatur,
Neque in Sylvam rediit:
Et accedens ad Ignem
Exuſſit Amores, amatorios Dentes.

The Verſification.

Et per Adonin,
Vinc'laque noſtra,
Hoſque Pedeſtres,
Non tibi Adonin
Lædere vellem, at
Totus in Ipſo,
Impatienſque
Ignei amoris,
Huic Femori albo
Baſia avebam
Imprimere, expers
Mentis. At iſtud
Perdidit Aprum.
Ergo Cythere
Hos mihi Dentes
Erue amantes.
Nam neque Dentes
Geſſero poſthac
Nullius Uſûs.
Sin minus iſtud
Sufficit Iræ,
Hæc quoque Labra.
At Venus Apri
Corde miſerta
Juſſit Amores
Funiculos Huic
Demere ſtrictos.
Inde ſecutus
Hanc Nemus ire
Noluit ultra;
Igne ſed uſſit
Sponte Molares.

Having

Having been initiated by making Adonic Verſes, the Scholar may proceed to the tranſlating of ſhort ready made Portions of Engliſh, as in the following Examples:

N°. I.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;

As it was in the Beginning, is now, and ever ſhall be, &c. &c.

In Latin thus:

Omnis Honos Patri ſit, Nato, Spirituique,
Sicut erat, nunc eſt, ſemper eritque Tribus.

N°. II.

Dare to be true! there's Nothing needs a Lye:
The Fault that needs it moſt grows two thereby.

In Latin thus:

Aude vera loqui: nihil eſt quod falſa requirit;
Quæcunque expoſcit Culpa, fit inde Duplex.

N°. III.

The Horſe to his Rider.

Up Hill take care of me,
Down Hill take care of Thee.

In Latin thus:

Vectus Equo, ſummi conſcendens Culmina Montis,
Lentus eas, ne Fors Ilia ducat Equus.
Culmine ſed Montis ſi deſcenſurus es Idem,
Lentus eas, nec Te præcipitabit Equus.

N°. IV.

N°. IV.

As I now riſe from my Bed, ſo ſhall I one Day riſe from my Grave.

In Latin thus:

Ut Lecto exilio, recreatus Membra Sopore;
Experrectus Humo ſic redivivus ero.

N°. V.

Lord as I now go to my Bed, ſo muſt I one Day go to my Grave. O! make wiſe to conſider my latter End!

In Latin thus:

Nunc ut eo cubitum, Somno clauſurus Ocellos;
Mox ita longa Quies Lumina clauſa premet.
Hinc reputans omnem Solem illuxiſſe ſupremum,
Ediſcam noſtri Funeris eſſe memor.

N°. VI.

So when an Angel by divine Command
With riſing Tempeſts ſhakes a guilty Land;
Such as of late o'er pale Britannia paſt,
(Calm and ſerene he drives the furious Blaſt)
And pleas'd th' Almighty's Orders to perform
Rides in the Whirlwind and directs the Storm.

In Latin thus:

Ab Jove demiſſus ſic quando Nuntius ales
Exagitat Ventis impia Corda Virûm;
Quales haud pridem tremefacta Britannia ſenſit,
(Vultu En! compoſito Nubila torquet agens)
Ætherii gaudenſque faceſſere Juſſa Tonantis,
Turbine vectus, habet Lora, Hyememque regit.

N°. VII.

There in the Gardens of eternal Spring,
While Birds of Paradiſe around us ſing,
Each with his blooming Beauty by his Side
Shall drink rich Wines that in full Rivers glide;
Breathe fragrant Gales o'er Fields of Spice that blow,
And gather Fruits immortal as they grow;
Extatic Bliſs ſhall our whole Pow'rs employ,
And ev'ry Senſe be loſt in ev'ry Joy.

In Latin thus:

Hìc lentus recubans æterni veris in Horto,
(Dum Cantu alituum perſonat omne Nemus)
Adjungens propriæ Socium Se Quiſque Puellæ,
E Fluvio molli proluet Ora mero;
Naribus excipiet redolentia Flamina lætis,
Perpetuos Fructus Arboribuſque leget.
Neve ullius egens, at ab omni Parte beatus,
Lætitiâ ipſe ſatur geſtiet uſque novâ.

Verſes written by the late Rev. Dr. TRAPP *for his Tombſtone.*

Death! Judgment! Heav'n, and Hell! think, Chriſtian, think,
You ſtand on vaſt Eternity's dread Brink;
Faith! and Repentance! Piety and Pray'r!
Deſpiſe this World! the next be all your Care!
Thus while my Tomb the ſolemn Silence breaks,
And to the Eye this cold dumb Marble ſpeaks:
Tho' Dead, I preach; if, e'er with ill Succeſs,
Living, I ſtrove th' important Truths to preſs,

Your

Your precious, your immortal Souls to ſave,
Hear me at leaſt, O! hear me from my Grave.

In Latin thus:

Mors et Judicium! Cœlum, atque Gehenna! memento,
Quiſquis es, in lubrico ſtat tibi Vita Loco.
Pœniteat Pravi; Pius eſto, Fideque precator;
Sperne leves Nugas, ſola ſuperna petas.
Talibus Urna Loci dum turbat noſtra Quietem,
Deſuper hoc Marmor Vimque Loquentis habet:
Mortuus en Doceo!—Siquando, haud Omine fauſto,
Olim inculcarem Dogmata ſacra Dei,
Ut Te ſervarem tenebroſi a Faucibus Orci,
Imbibe nunc demùm poſthuma Dicta tenax.

De Mercurio et Sculptore.

Olim Hermes Atlantiades incognitus ulli,
Quanti erat in Terris certior eſſe volens,
Praxitelis Limen Cœlo delapſus adibat,
Ordine ubi ſteterat plurima Imago Deûm.
Tunc Hermes! quanti hic conſtabit Rector Olympi?
Sex Drachmis poſitis alterum habebit Herum.
Regia, dic Sodes, quanti Jovis Uxor emetur?
Illa novem Drachmis fiet, eritque Tua.
Ad me quanti autem veniet Deus iſte ſtrigoſus?
(Mercurio Effigiem ſignificante ſuam)
Cui Sculptor: binos Divos auferre priores
Si Tibi ſtat, gratis tertius eſto Tuus.

Ode Horatii 38. *Libri primi.*

Perſicos odi, Puer, apparatus
Diſplicent nexæ Philyrâ Coronæ,
Mitte ſectari Roſa quo Locorum
Sera moretur.
Simplici Myrto nihil allabores
Sedulus Curo: neque Te Miniſtrum
Dedecet Myrtus, neque Me ſub arctâ
Vite bibentem.

The above in Long and Short.

Perſarum Pompam non poſſum ferre ſuperbam,
Flore nec è vario facta Corolla placet.
Ne Puer ergo Mihi de Floribus anxius eſto,
Neve roges ubi nunc invenienda Roſa eſt.
Nec Myrto adjicias: hæc ſufficit una Miniſtro,
Hæc etiam Me ſub Vite decebit Herum.

The ſame in Aſclepiad.

Perſarum Satrapûm non Epulæ placent,
Inviſæque mihi nobilium Dapes,
Quâ certant variis Lilia cum Roſis.
Seras ergo Roſas mitte Nepotibus,
Nec Myrto adjicias hinc male ſedulus;
Non ultra cupio. Myrtus enim decet
Te ſtantem ad Cyathum; me neque dedecet
Siccantem Bromii Vina ſub Arbore.

An Ode of Anacreon. ΩΔΗ. ιϑ'. Ode 19.

Η γῆ μέλαινα πίνει
Πίνει δὲ δένδρε' αὐτὴ
Πίνει θάλασσα δ' αὔρας,
Ὁ δ' ἥλιος θάλασσαν
Τὸν δ' ἥλιον σελήνη.
Τί μοι μάχεσθ' ἑταῖροι
Κ' αὐτῶ θέλοντι πίνειν;

The ſame in Sapphics.

Uvidos Imbres bibit uſta Terra,
Uvidam Terram bibit uſta Planta,
Ore centeno bibit et profundum
Æquor Inane.
Flamma ſolaris bibit Æquor, et mox
Luna ſolarem bibit aucta Flammam;
Ipſe cur unus tetricè abſtinerem,
Omnibus udis.

The Twenty Third Section of Epictetus.

Μέμνησο ὅτι ὑποκριτὴς εἶ δράματος, οἵου ἂν θέλῃ ὁ διδάσκαλος. ἂν βραχὺ βραχέος. ἂν μακρὸν μακροῦ. ἂν πλωχὸν ὑποκρίνασθαί σε θέλῃ, ἵνα καὶ τοῦτον εὐφυῶς ὑποκρίνῃ· ἂν χωλὸν, ἂν ἄρχοντα, ἂν ἰδιώτην. σὸν γὰρ τοῦτ' ἐστὶ τὸ δοθὲν ὑποκρίνασθαι πρόσωπον καλῶς. ἐκλέξασθαι δ' αὐτὸ ἄλλου.

The

The ſame in Horatian Meaſures, after the Manner of Ivie's *Imitations of Horace's Sermones.*

Omnes in Scenâ ſumus, a Scenæque Magiſtro
Mandatur Nobis Perſona decenter agenda,
Longior, aut Brevior, prout huic arriſerit, Iri
Conditio, Cræſi ſeu ſit Fortuna gerenda.
Quæ Nos cunque vocent Partes, ſerventur ad imum.
Præſcriptas ſervare Vices ſolos cedit in Nos;
At præſcribere Eas, Hoc eſt Dominum penes unum.

Being expert at making of Verſes out of Matter already before him, he may now be requir'd to produce them out of his own Head from a Theſis aſſign'd. And here I wou'd not have the Learner abſurdly run Diviſions, and ring Changes upon the Sentiment of the Theſis, as I remember obſerving in a Variatiuncula Poetica, written by one *Robert Whittington* formerly Maſter of Litchfield School, and inſerted in the Formulæ Oratoriæ publiſh'd by *John Clarke* Maſter of Lincoln School, a Book of Uſe in ſome Reſpects, but in the Place above referr'd to, ſupremely dull, Vide Page 363; I wou'd not have the Learner I ſay, torture the Theſis in a ſynonimous Expreſſion of the Sentiment it contains, but at once fix upon a Subject taken either from Hiſtory, or from the Living Manners, Cuſtoms, or Characters of Men, Antient, or Modern, Domeſtic, or Foreign, or from ſome Topic of the Deſcriptive Kind. I will exemplify what I mean by the Theſis and Epigram annex'd.

Non

Non Omnia poſſumus Omnes.

Surria falcatâ Clavâ miſſum excipit Orbem,
Attrebates Baculo digladiantur acri.
Immiſſis Canibus Taurum Devonia vexat,
Cornubiam at Feſtis dura Palæſtra juvat.
Arte Sagittandi celebres Harrovia mittit,
Æquiparatque Notos Eboracenſis Eques.
Cuique ſuus ſtat Honos Terræ: Neve Omnibus
Excellit, propriâ Laude beata ſatis. [omnis

For this Kind of Writing ſee *Bourne*'s Poems, which are penn'd in a Neatneſs of Style, not unworthy the Models of Antiquity, and are a ſtanding Proof, elegant Latin may be written at any time after it hath become a dead Language. There is another Species of Theſis for Verſe, which the Scholar will have Occaſion to write upon when he becomes a Member of the Univerſity, that is, the Philoſophical One in the Quadrageſimal, or Lent Seaſon at Oxford. Let the following explain my Meaning.

An Calor conſiſtit in Motu. Affirm.
Or
An Idem ſit Cauſa Diverſorum? Affirm.

Si Dextrâ facili Leonilla eventilet Auram,
Mireque ad Solem picta Flabella vibret;
Multiplices ſi forte intexens Orbibus Orbes,
Alternos trahat, et retrahat Arte Sinus;

O! ubi

O! ubi ſum Demens! miſerandus ut ardeo totus!
Repit ut inſinuans ima per Oſſa Calor!
Diverſos Flabri Effectus! huic leniter Auram
Sufficit, Igniculum dum mihi Corde fovet.

For his Improvement in this Kind of Compoſition I make uſe of the two Volumes of the Carmina Quadrageſimalia, in the Former of which are a Number of excellent Epigrams, in the Latter ſuch elegant Copies of Verſes, as do the greateſt Honour to the Seminary where they were written, as well as the reſpective Authors of Them.

I have given the Scholar a Specimen of a Latin Proſe Epiſtle to the Maſter for a Play-Day. He ſhall have next an Epiſtle in Latin Verſe for the ſame Occaſion. What I ſaid of the different Manner of writing Epiſtles in general upon this Subject, may be repeated here concerning Verſe Epiſtles to the Maſter, that they be not always caſt in the ſame Mold, I mean, that they be not always expreſs'd, in the Form of Hexameters, and Pentameters, or long Verſe only, but at one time in Elegiacs, at another in Heroics, at a third in Lyrics.

Ode ad Virum Reverendum, ſive Colendum—— pro Remiſſione a Libris.

Otium flexis Genibus Mariam
Cantaber, prenſus medio Liquore,
Orat, infelix Britonum futurus
Exul in Oris.

Otium

Otium duri impatiens Laboris
Maurus, a dulci Patriâ remotus,
Indico ſubjectus Hero, precatur
Gutture preſſo.
Otium Miles veteranus optat,
Otium debens Opus in Fodinis,
Quique Sermones utriuſque Linguæ,
Te Duce reddunt.
Ferias ergò, bone Dux, agamus,
(Feriis aſpirat apricus Æther)
Sic tuum latè recinet jocoſa
Nomen Imago.

To releive the Scholar's Invention for awhile, before he begins Copies of greater Extent, he may be put to tranſlate Engliſh Verſe into Latin. Take a Portion of *Philips's Cyder*. Book I. page 13.

In elder Days, ere yet the Roman Bands
Victorious, this our other World ſubdued,
A ſpacious City ſtood, with firmeſt Walls
Sure mounded, and with num'rous Turrets crown'd,
Aërial Spires, and Citadels, the Seat
Of Kings, and Heroes reſolute in War,
Fam'd Ariconium; uncontroul'd, and free,
Till all ſubduing Latian Arms prevail'd.
Then alſo, tho' to foreign Yoke ſubmiſs
She undemoliſh'd ſtood, and ev'n till now
Perhaps had ſtood, of antient Britiſh Art
A pleaſing Monument, not leſs admir'd

Than what from Attic, or Etruſcan Hands
Aroſe: had not the heavenly Powr's averſe
Decreed her final Doom: for now the Fields
Labour'd with Thirſt; Aquarius had not ſhed
His wonted Show'rs, and Sirius parch'd with Heat
Solſtitial the green Herb: hence'gan relax
The Ground's Contexture, hence Tartarean Dregs
Sulphur, and nitrous Spume, enkindling fierce,
Bellow'd within their darkſome Caves, by far
More diſmal, than the loud diſploded Roar
Of brazen Enginry, that ceaſeleſs ſtorm
The Baſtion of a well-built City, deem'd
Impregnable: th' infernal Winds till now
Cloſely impriſon'd, by Titanian Warmth
Dilating, and with unctuous Vapours fed
Diſdain'd their narrow Cells; and their full Strength
Collecting, from beneath the ſolid Maſs
Upheav'd, and all her Caſtles rooted deep
Shook from their loweſt Seat; old Vaga's Stream,
Forc'd by the ſudden Shock, her wonted Track
Forſook, and drew her humid Train aſlope
Crankling her Banks: and now the low'ring Sky
And baleful Light'ning, and the Thunder's, Voice
Of angry God's, that rattled ſolemn, diſmaid
The ſinking Hearts of Men. Where ſhou'd they turn
Diſtreſs'd? Whence ſeek for Aid? When from below
Hell threatens, and ev'n Fate ſupreme gives Signs
Of Wrath and Deſolation? Vain were Vows
And Plaints, and Suppliant Hands, to Heaven erect! Yet

Yet ſome to Fanes repair'd, and humble Rites
Perform'd to Thor and Woden, fabled Gods,
Who with their Vot'ries in one Ruin ſhar'd
Cruſh'd and o'erwhelm'd. Others in frantic Mood
Ran howling thro' the Streets; their hideous Yells
Rend the dark Welkin; Horror ſtalks around
Wild ſtaring, and his ſad Concomitant
Deſpair of abject Look: at ev'ry Gate
The thronging Populace with haſty Strides
Preſs forward, and too eager of Eſcape
Obſtruct the eaſy way; the rocking Town
Supplants their Footſteps; to and fro' they reel
Aſtoniſh'd, as o'ercharg'd with Wine; when lo!
The Ground aduſt her riven Mouth diſparts
Horrible Chaſm! profound! with ſwift Deſcent
Old Ariconium ſinks, and all her Tribes,
Heroes and Senators, down to the Realms
Of endleſs Night. Meanwhile the looſen'd Winds
Infuriate, molten Rocks and flaming Globes
Hurl'd high above the Clouds; till all their Force
Conſum'd, her ravenous Jaws th' Earth ſatiate clos'd.
Thus this fair City fell, of which the Name
Survives alone; nor is there found a Mark
Whereby the curious Paſſenger may learn
Her ample Site, ſave Coins, and mouldring Urns
And huge unweildy Bones, laſting Remains
Of that Gigantic Race; which, as he breaks
The clotted Glebe, the Plowman haply finds
Appall'd. Upon that treacherous Tract of Land

She whilome ſtood; now Ceres in her Prime
Smiles fertile, and with ruddieſt Freight bedeckt
The Apple-Tree, by our Forefathers Blood
Improv'd, that now recalls the devious Muſe
Urging her deſtin'd Labours to perſue.

The ſame in Latin Hexameters.

Olim, cum nondum latè victricibus armis
Roma ferox, hunc occiduum peragraverat Orbem,
Urbs antiqua ſtetit, latis circum undique tuta
Aggeribus, Muriſque, et Turribus alta ſuperbis
Pyramidumque Minis, et multâ nobilis Arce,
Sceptrigerûm Domus, atque Heroum Marte potentûm,
Inclytum Ariconium, ſævæque Tyrannidis expers,
Cuncta ſub Imperio, et Nutu dum Roma ſubegit.
Tum quoque Servitio oppreſſum per Sæcula manſit
Intactum, et manſiſſet adhuc, monumenta vetuſtæ
Artis apud Britonas pandens, quæ Palladis Urbe
Non indigna forent, neque Quos Etruria miſit,
Nî Exitio Cœlum iratum devoverat Urbem.
Arida namque Sitis nunc Arva premebat ubique,
Non Imbres ſolitos fudiſſet Aquarius Urnâ,
Sirius aſt ardens Herbas exuſſerat Æſtu;
Hinc Textura Soli Rimis diſcedere cœpit,
Tartareæ hinc Fæces nitroſo Pulvere pingues,
Ardenteſque diu obſcuris latuere Cavernis.
Bellica non talem Tormenta dedere Fragorem,
Urbis inacceſſæ cum Propugnacula circum

Ore

Ore fremunt centeno, et Glandibus undique pulſant.
Hactenus incluſi Venti Tellure ſub imâ
Solibus expanſi, piceiſque Vaporibus alti,
Anguſtas tandem Niſu rupêre Cavernas ;
Omneſque avulſas Arces è Sedibus imis
Evertere, Vagæ veteris quô territus Amnis
Deſtituit Curſum antiquum, et Curvamine facto
Traxit Aquas refluas obliquo Tramite Ripæ.
Jamque Dies Nebulis obductus, et Ignibus Æther
Collucens crebris, et dira Tonitrua, Cœli
Irati Indicium, mortalia Corda movebant.
Quo Se ferre Homines poſſent ? aut unde rogarent
Auxilium ? cum jam inferni Domus horrida Ditis
Et Fata intentant Iram, Exitiumque minantur.
Nil Horum aut Planctus, aut Vota Preceſve valebant;
Fana tamen Pauci petierunt, rite Vodeni, et
Thoris adorantes fictûm Simulachra Deorum,
Quæ Caſu communi oppreſſa Colentibus unà
Succubuêre. Alii Baccharum More furentes
Diſcurrunt vario huc illuc per Compita Luctu.
Æthera permiſtus Luctus ferit. Horror ubique
Incedit furibundus; Eum triſtiſque Sodalis
Subſequitur ſegni Pede Deſperatio pone.
Denſum Humeris Vulgus Portis ruit undique cunctis;
At ſibi quiſque cavens, nimio præ Lucis Amore
Occludit facilemque Viam, Egreſſumque moratur.
Motibus intereà diris hinc inde vacillans
Stare Loco vetat Urbs; Civis per Strata Viarum
Incertus titubat, nimio ceu inflatus Iaccho.

Arida

Arida cum Tellus vaſto diſcedit Hiatu,
Horreſco referens, ruit a Fundamine præceps
Urbs antiqua, trahens ad lurida Tartara ſecum
Heroas, ſanctoſque Patres, imumque Popellum.
Interea emiſſi magno cum Murmure Venti
Flammarumque Globos, liquefactaque Saxa ſub Auras
Ejiciunt, donec finito Turbine, Fauces
Abſiſtit tandem ſaturata recludere Tellus.
Talis Ariconî Clades miſeranda, ſuperſtes
Cui ſolum eſt Nomen; reſtant neve unde Viator
Noſcat ubi ſteterat, niſi ſcabra Numiſmata, et Urnæ,
Oſſaque magna, Genus Silurum confeſſa Gigantum.
Quæ, quoties Glebam concretam frangit, Arator
Invenit admiratus. Eo, quo ſtabat Agello
Inclytum Ariconium male tuto, nunc Ceres alma
Luxuriat, maluſque Propagine fæta rubente,
Plenior et melior Proavorum a Sanguine nata eſt,
Quæ vocat impatiens errantem a Tramite Muſam,
Ardentemque ſuos tandem finire Labores.

Take another Example of Tranſlation from *Young*'s Night Thoughts.

The Bell ſtrikes one, we take no Note of Time
But from it's Loſs. To give it then a Tongue
Is wiſe in Man. As if an Angel ſpoke,
I feel the ſolemn Sound. If heard aright,
It is the Knell of my departed Hours;
Where are they? with the Years beyond the Flood:
It is the Signal that demands Diſpatch;

How

How much is to be done? my Hopes and Fears
Start up alarm'd, and o'er Life's narrow Verge
Look down — on what? a fathomleſs Abyſs;
A dread Eternity! how ſurely Mine!
And can Eternity belong to me,
Poor Penſioner on the Bounties of an Hour?
How poor? how rich? how abject? how auguſt?
How complicate? how wonderful is Man
How paſſing Wonder He who made him Such?
Who center'd in our Make ſuch ſtrange Extremes?
From different Natures, marvelouſly mixt,
Connection exquiſite of diſtant Worlds!
Diſtinguiſht Link in Being's endleſs Chain!
Midway from Nothing to the Deity!
A Beam etherial ſully'd, and abſorpt!
Tho' ſully'd, and diſhonour'd, ſtill divine!
Dim Miniature of Greatneſs abſolute!
An Heir of Glory! a frail Child of Duſt!
Helpleſs Immortal! Inſect infinite!
A Worm! a God! I tremble at Myſelf,
And in Myſelf am loſt! At home a Stranger,
Thought wanders up and down, ſurprized, aghaſt,
And wond'ring at herſelf. How Reaſon reels?
O what a Miracle to Man is Man,
Triumphantly diſtreſt? what Joy? what Dread?
Alternately tranſported, and alarm'd!
What can preſerve my Life? or, what deſtroy?
An Angel's Arm can't ſnatch me from the Grave;
Legions of Angels can't confine me there.

The

The ſame in Latin Hexameters.

Inſonuit prima Hora.—Notamus Tempore tantum
Præterito Tempus. Recte ergo huic ferrea Vox eſt.
Ceu Cœlo delapſa, mihi Vox fertur ad Aures.
Purgatâ Aure ſonans actas annunciat Horas,
(Quo fugêre retro? ad prima Incunabula Mundi.)
Innuit atque mihi, nunc eſt tibi Tempus agendi.
Verùm O! volventi hæc Quantum mihi reſtat agendum?
Speque Metuque Animus nunc huc, nunc fluctuat illuc,
Eque brevi hoc Spatio Vitai immane Barathrum
Spectat, et æterno volventia Tempora Lapſu,
Dira quidem, at decreta mihi certo Ordine Fati.
Et conceſſa Illi æterno volventia Lapſu
Sæcula ſunt, qui non unam ſibi ſpondeat Horam?
Irus Homo merus eſt (quis credat?) et Attalus idem eſt.
Vilis, ut ortus Humo, venerandus, ut ab Jove cretus.
Texturâ conſtans duplici, admirandus Utrâque,
Si ſit Homo talis, nonne admirabere Fabrum?
Qui ſapiens uno contraria tanta locavit,
Sumptaque de Variis mirè coaleſcere fecit,
Compagemque Hominis Mundo ſociavit Utroque;
Entibus innumeris Nos inclareſcere juſſit,
Atque Iſthmo voluit Nihil inter ſtare Deumque.
Æthereum Jubar, at nigrâ Fuligine craſſum;
Nec tamen inde minor Divinæ Particula Auræ.
Aſt O! perfecti Generis quam exiliis Imago?

Cui

Cui Cœli debetur Honos, Infamia Mortis?
Immortalis, Inops, Ephemeris, Infinitus,
Vermis, Idemque Deus. Recolo dum Talia mecum,
Devius erro Domi, Genibuſque Animoque tremiſco.
Mens ignara Sui nunc Huc, nunc flectitur illuc,
Attonita, atque ſtupens. Ratio ipſa incerta laborat.
Nemo Hominum in Terris ſibi qui non myſtica Res eſt,
Omnis at infelix Animi, afflictuſque Triumphis,
Angitur Alternis, gaudetque incertus et anceps.
Quis poterit noſtram ſervare aut perdere Vitam?
Me ætherius Satrapa haud poterit ſervare Sepulchro,
Non omnes Satrapæ, poterunt cohibere Sepulchro.

Take another Example in a Tranſlation of an Engliſh Song.

1.

Away, let nought to Love diſpleaſing,
My Winifreda move thy Fear
Let nought delay the heavenly Bleſſing,
Nor ſqueamiſh Pride, nor gloomy Care.

2.

What tho' no Grants of Royal Donors
With pompous Titles grace our Blood,
We'll ſhine in more ſubſtantial Honors,
And to be Noble we'll be Good.

3.

What tho' from Fortune's laviſh Bounty
No mighty Treaſures we poſſeſs,
We'll find within our Pittance Plenty,
And be content without Exceſs.

4.

Still ſhall each kind returning Seaſon
Sufficient for our Wiſhes give,
For we will live a Life of Reaſon,
And That's the only Life to live.

5.

Our Name, whilſt Virtue thus we tender,
Shall ſweetly ſound where e'er 'tis ſpoke,
And all the Great Ones much ſhall wonder
How they admire ſuch little Folk.

6.

Thro' Youth and Age in Love excelling
We'll hand in hand together tread;
Sweet ſmiling Peace ſhall crown our Dwelling,
And Babes, ſweet ſmiling Babes our Bed.

7.

How ſhou'd I love the pretty Creatures,
Whilſt round my Knees they fondly clung,
To ſee 'em look their Mother's Features
To hear 'em liſp their Mother's Tongue?

8.

And, when with Envy Time tranſported,
Shall think to rob us of our Joys,
You'll in your Girls again be courted,
And I go wooing in my Boys.

The ſame in Latin Elegiacs.

Eja, age, rumpe Moras, nihil hinc quòd tardet Amorem,
Pyrrha, tibi quatiat mollia Corda Metu.

Concu-

Concubitus Nihil hinc noſtros, Thalamoſve moretur,
Si Faſtus minus, aut tetrica Cura probet.
Si non cenſemur Majorum Stemmate claro,
Nobiliumve Gradu dinumerantur Avi;
Nos tamen interea decorabit Gloria major,
Donec erit Virtus integra verus Honos.
Si non obtigerint Auri Argentique Talenta,
Divitiis fulvis Aula nec ampla micet,
Ex parvo Nobis at Rerum ſuppetet Uſus,
Et Mens regales æquiparabit Opes.
Quod ſatis eſt ſemper revolubilis afferet Annus,
Optima enim Ratio Nos Cynoſura reget.
Dumque inculpati ſervamus Munia Vitæ,
Noſtra ibit celebris Fama per Ora Virûm.
Patriciique omnes erectâ Voce rogabunt
"Unde huic Genti humili Gloria tanta venit?"
Exemplo Nuptis longo creſcentis Amoris,
Ibitur Ambobus nexâ Utriuſque Manu.
Candida Pax Alis placidis circumteget Ædem,
Et dulces Nati Pignus Amoris erunt.
Quanta meos Senſus perfundent Gaudia, quando
Aſpiciam Infantes ſcandere Genva Patris;
Sentio dumque Illos Matrem Ore, Habituque referre,
Linguâ et Maternos dimidiare Sonos.
Invida cumque Ætas tandem volventibus Annis
Gaudia noſtra rapax ſurripuiſſe velit,
Virginibus tute ipſa tuis celebrabere rurſus,
Ipſe etiam in Pueris alter eroque Procus.

Here

Here follows a Dialogue of Lucian, *with a Translation of it annex'd in Latin Hexameters.*

ΗΦΑΙΣΤΟΥ καὶ ΔΙΟΣ.

ΗΦ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἥκω γὰρ ὡς ἐκέλευσας ἔχων τὴν πέλεκυν ὀξύτοτατον εἰ καὶ λίθους δέοι μιᾷ πληγῇ διατεμεῖν.

ΖΕΥΣ. Εὖγε ὦ Ἥφαιστε. ἀλλὰ δίελε μου τὴν κεφαλὴν εἰς δύω κατενεγκών.

ΗΦ. Πειρᾶ μου εἰ μέμηνα; πρόσταττε δ' οὖν τἀληθὲς ὅπερ θέλεις σοι γενέσθαι.

ΖΕΥΣ. Διαιρεθῆναι μοι τὸ κράνιον. εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσῃ μου. ἀλλὰ χρὴ καθικνεῖσθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν. ἀπόλλυμι γὰρ ὑπὸ τῶν ὠδίνων, αἵ μου τὸν ἐγκέφαλον ἀναστρέφουσιν.

ΗΦ. Ὅρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὀξὺς γὰρ πελεκύς ἐστι, καὶ οὐκ ἀναιμωτὶ οὐδὲ κατὰ τὴν Εἰλείθυιαν μαιώσεται σε.

ΖΕΥΣ. Κατένεγκε μόνον, ὦ Ἥφαιστε, θαῤῥῶν. οἶδα γὰρ ἐγὼ τὸ συμφέρον.

ΗΦ. Ἄκων μὲν κατοίσω δέ. τί γὰρ χρὴ ποιεῖν σοῦ κελεύοντος τί τοῦτο; κόρη ἔνοπλος; μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ εἰκότως γοὺν ὀξύθυμος ἦσθα τηλικαύτην ὑπὸ τὴν μήνιγγα παρθένον ζωογονῶν, καὶ ταῦτα ἔνοπλον. ἦπου στρατόπεδον, οὐ κεφαλὴν

λὴν ἐλελήθεις ἔχων. ἡ δὲ πηδᾶ καὶ πυῤῥιχίζει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ ἐνθουσιᾶ. καὶ τὸ μέγιστον καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδε ἐν βραχεῖ. γλαυκῶπις μὲν ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς. ὥστε, ὦ Ζεῦ, μαίωτρα μοι ἀπόδος ἐγγυήσας μοι αὐτήν.

ΖΕΥΣ. Ἀδύνατα αἰτεῖς, ὦ Ἥφαιστε. παρθένος γὰρ ἀεὶ θέλει μένειν. ἐγὼ γοῦν τόγε ἐπ' ἐμοὶ οὐδὲν ἀντιλέγω.

ΗΦ. Τοῦτ' ἐβουλόμην. ἐμοὶ μελήσει τὰ λοιπά. καὶ ἤδε συναρπάσω αὐτήν.

ΖΕΥΣ. Εἴ σοι ῥάδιον οὕτω ποίει. πλὴν οἶδα ὅτι ἀδυνάτων ἐρᾶς.

The same in Latin Hexameters.

Dialogus Luciani *vigesimus nonus*, Vulcano *et* Jove *Interlocutoribus.*

V. Ergone quid mecum vis, Divorum atque Hominum Rex?
Ecce tuo hìc adsum Jussu, mecumque Securim
Adduxi, quæ vel potis est abscindere Saxum.
J. Opportune mihi venis, O Vulcane, Securi;
Quin age finde mihi medium Caput illico. *V.* Mene
Stare putas Animo? Quod vis edissere Verbo.
J. Illico finde, inquam, Cerebrum mihi; sique recuses
Mulciber, ipse Iras iterum experiere Tonantis.
Nulla Mora est, findas inquam Caput Impete multo,

Namque

Namque laboro Caput, miſeris Cruciatibus æger.
V. Præmonitus caveas tibi; namque Securis acuta
Non Capite eliciet Fœtum niſi Sanguine multo.
J. Nate, jubere meum eſt; tibi Juſſa capeſſere Fas eſt.
V. Summe Pater, ſi nunc ea ſtat Sententia Menti
In Cerebrum feror invitus. Verum, Ecce! quid Hoc eſt?
Inſignis Virgo Galeâ, et fulgentibus Armis.
Quam juſtos video tandem Te hauſiſſe Dolores,
Cum Cerebro poſſes armatam includere Divam,
Caſtraque Militiæ Telis inſtructa nocivis.
Pyrrhichiâ viden' ut ſaltat Ratione Virago!
Torva tuens, ceu divino correpta Furore,
Terribilemque quatit Clypeum, Jaculumque coruſcat!
Nunc etiam procera, venuſtaque facta repente eſt,
Cæruleis Oculis, quibus a Splendore reflexo
Caſſidis accedit Decor, augeturque Venuſtas.
Quocirca, Pater, Auxilium ne Munere juſto
Hoc noſtrum careat, mecum ſocietur Amore.
J. Ante ferox Lupus imbelles cuſtodiet Agnos;
Palladi ſi verò poteris ſuadere, licebit.
V. Cætera mitte mihi; nihil amplius obſecro: raptam
Abducam. *J.* Rapias, ſi poſſis mulciber, omnem at,
Pallada ſi novi, perdes Operam, atque Laborem.

For a Sunday's Exerciſe a Latin Ode of one Staff may be fram'd out of a Collect, thus:

The Collect for the 19th Sunday after Trinity.

O God, foraſmuch as without Thee we are not able to pleaſe Thee; mercifully grant that thy holy Spirit may in All Things direct and rule our Hearts, thro' Jeſus Chriſt our Lord.

O Deus! quando ſine Te placere
Nemini fas eſt Tibi, des in Omni
Spiritus Nos hinc tuus ut gubernet,
Auſpice Chriſto.

Or another Ode may be rais'd from the Speech of *Balaak*, and the Anſwer of *Balaam* in Micah. Chap. 6. ver. 6.

Wherewithal ſhall I come before the Lord, and bow Myſelf before the High God? &c.

The ſame in Latin Alcaics.

Quâ Merce, quantis Oceani rubri
Gazis onuſtus Te, Deus, ambiam?
Quâ Victimâ placandus adſis
Rite Mihi Prece te vocanti?
Tauris opimis Te, Deus, ambiam? an
Pulſis Juvencis Matris ab Ubere?
An Carne mactatâ Bidentum
Innumerâ venies benignus?
Libanda ſacris ſeu placeat magis
Aris Olivæ undantia Flumina;
Seu forte depoſcatur Hæres,
Ecce Cliens tibi promptus adſum.

Non

Non hæc Supremo conveniunt Deo;
Abſiſte tandem; quin potius vigil
Virtutis intactæ Satelles,
Eſto Pius, Bonus, atque Juſtus.

Or from a Paſſage in Solomon's Song, Chap. 2. ver. 10, 11, 12, 13.

Riſe up, my Love, my Fair one, and come away.
For Lo! the Winter is paſt; the Rain is over, and gone.
The Flowers appear on the Earth; the Time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land.
The Fig-tree putteth forth her green Figs; and the Vines with the tender Grape, give a good Smell. Ariſe my Love, my Fair one, and come away.

The ſame in Sapphics.

Huc ades primo Galatea Sole,
Huc ades; jam nunc hyemale Frigus
Solvitur, jam non Pluviâ nigranti ob-
ducitur Æther.
Floſculi circum vario Colore
Sponte naſcuntur, Volucres in omni
Concinunt Sylvâ, queruloque gaudet
Murmure Turtur.
Plurimo Fœtu generoſa Ficus
Pullulat, dulci tumet Uva muſto.
Huc ades, primo Galatea Sole, et
Cætera mittas.

Or

Or from the Prayer in the Service of Aſh-Wedneſday.

Turn thou us, O good Lord, and ſo ſhall we be turned, &c.

Corrigas nos, et citò corrigemur,
O Deus, nobis bonus eſto, dum Te
Faucibus ſiccis, madidoque Luctu
Rite precamur.
Eſt enim Pectus tibi lene, Mens eſt
Flexilis Luctu, et Lacrymis Tuorum,
Eſt in Errantes Animus paternus,
Tardus ad Iram.
Noſtra cum juſtas meruere Pœnas
Facta, tu primam moderaris Iram;
Splendidè clemens, Aliquem interire
Poſtmodo nolens.
Parce correctis Deus ergo Nobis,
Parce jam tandem, Populi una Vox eſt,
Neu ſinas Mors ut pretioſa Chriſti
Irrita fiat.

Or, for a Change may be paraphras'd, in Long and Short Verſe, the Latter End of the 3d Chap. of Habakkuk, Ver. 17, 18, 19.

Altho' the Fig-tree ſhall not bloſſom, neither ſhall Fruit be in the Vines; the Labour of the Olive ſhall fail, and the Fields ſhall yeild no Meat; the Flock ſhall be cut off from the Fold, and there ſhall be no Herd in the Stalls: yet I will rejoice in the Lord, I will joy in the God of my Salvation.

The ſame in Latin Elegiacs.

Etſi Ficus iners Fructum haud emiſerit ullum,
Vite nec in ſterili fulſerit Uva rubens;
Turgeſcat fruſtra Succo præpinguis Oliva,
Et fallat Dominum Sydere tacta Seges;
Grex jaceat lentâ Macie conſumptus in Herbâ,
Bos et in Armento concidat ante Diem;
Uſque tamen Cœli Regem cantare juvabit,
Grande Decus Vitæ, Præſidiumque meæ.

Or the Creed, the Lord's Prayer, and Ten Commandments, may be turn'd into the ſame.

Symbolum Apoſtolicum.

Eſſe Deum credo, ſummum Patrem Omnipotentem,
Qui Terram è Nihilo fecit, et Aſtra Manu.
Eſſe Deum credo Jeſum, qui ſola Parentis
Progenies, unctum quemque fatemur Herum.
Quem ſacer afflatum concepit Spiritus, et quem
Enixa eſt nullo juncta Maria Viro.
Judice Pilato qui fixus in Arbore Vitam
Efflavit, gelidâ hinc triſte Cadaver Humo.
Dumque jaceret Humo Corpus, migravit ad Orcum
Spiritus, ut victâ Morte rediret ovans.
Tertia ſed cum Lux orta eſt a Morte revixit,
Lentoque aſcendit Sydera ſumma Gradu:
Quà nunc a Dextrâ Patris affidet omnipotentis,
Omnibus unde olim Jura daturus erit.
Eſſe Deum credo Sanctum, qui Pectora purgat,
Spiritum, ubique pium Chriſticolûmque Gregem.

Credo

Credo Pios omnes concordi Fœdere junctos,
Conceſſam et Veniam triſtibus eſſe Reis.
Mortua quinetiam credo emerſura Sepulchris
Corpora, latura has, quas meruere, Vices.

Our Father which art in Heaven, &c.

Magne Parens Hominum! qui Cœli Sydera calcas,
Sit tuus in Terris intemeratus Honos.
Te Dominum agnoſcant variæ circum undique Gentes,
Occiduus quotquot Sol, orienſque videt.
Cœlicolum Chorus utque tuos obſervat Ocellos,
Sic tua ſincerè Juſſa faceſſat Homo.
Da nobis hodiè Victum, et cum Luce Diei
Pôrge Cibum, Vires inde dature novas.
Ignoſcas facilis prius ignoſcentibus, adſis
Caſibus, a Nobis amoveaſque Malum:
Te penes eſt etenim Regnandi ſumma Poteſtas,
Immortalis Honos, et ſine Fine Decus.

The Decalogue.

Ne tibi ſunto Dei plures; nec Imago colatur;
Cautiùs adjures; Lux ſacra claudat Opus.
Majores reverere; Manus ſit Sanguinis inſons
Humani; ſanctum ne violato Torum.
Ne Rapto aſſueſcas; Mendacia fingere nolis;
Nullius optetur Sponſa, Miniſtra, Domus.

Or a Pſalm may be turn'd into Long and Short.

PSALM 133.

Behold how good and joyful a Thing it is Brethren, &c.

Pertentant imas O Gaudia quanta Medullas,
Cum Fratres arcto Fœdere jungit Amor!
Non ſecus Amramidis Caput, oraque cana perunxit
Sacrum Oleum, extremam fluxit et uſque Stolam.
Non ſecus Hermonio Ros ortus Monte, Sionis
Culmina deciduis celſa rigavit Aquis.
Nam, quibus alma placet Concordia, conſulit Illis
Omnipotens, Requie perpete datque frui.

Having alternately practis'd the Writing of ſmall Copies of Verſes, and Latin Tranſlations, the Scholar may now proceed to the Compoſition of longer Copies, in Imitation of ſome of the Claſſic Poets, on a Subject aſſign'd. — The following Example may ſerve for an Illuſtration of my Meaning, being an Epiſtle in the Ovidian Way.

——*Timui graviora Pericula veris.* Ovid.

Heroica Epiſtola Ovidiana.

Henrico Roſamunda.

Fida ſuo Henrico mittit Roſamunda Salutem,
Quâ nequit, Henrico dum caret, ipſa frui.
Rex forte interea notus fulgentibus Armis,
Oblitus Regni, nec memor uſque Mei,

Aut

Aut acres Britonas Solymæam ducit in Urbem, aut
Provocat hoſtilem ſolus ad Arma Ducem.
Aſt O! cum Bellis tibi quid, molliſſime Regum?
Non ea, quæ Mavors, Caſtra frequentat Amor.
Aſſueſcant Alii Jaculum torquere, frementem
Flectere Equum, aut ſegnes Ære ciere Viros;
Rectius Henricum noſtrum decet una Voluptas,
Pax Animi, in Plumâ dulcis, et alta Quies.
Quare age, rumpe Moras, mea Lux, tandemque Penates
Ad patrios redeas, ſi tua Jure vocor.
Si tua ſim, redeas: nunc formoſiſſimus Annus,
Nunc Flore innumero germinat omnis Ager;
Nunc Vepre integrat veterem Philomela Querelam,
Cumque ſuo Turtur Compare dulcè gemit.
Quia et noſtra Domus variis Ambagibus anceps,
Quà penetrare furens Eleonera nequit,
Te manet appoſito Luxu, Argentoque ſuperba,
Plenaque regalem Cella requirit Heram.
Inſtructus mihi Lectus adeſt, a Rege premendus,
Quò nulli Radio Solis adire licet.
Stas Animo Satin? aut quæ nunc Roſomunda locuta es?
Si pudet, hæc verſo dilue Verba Stylo.
Stulta ego te ſemper ſtabilem, immotumque futurum
Credideram, et nunquam fallere poſſe Fidem.
Forſan Idumææ capiaris Amore Puellæ,
Præ Quâ, ſi redeas, Ipſa videbor Anus.
Forſitan aut inter Nymphas jam pendulus hæres,
Noſtra nec in Mentem triſtis Imago venit.

Infelix Mulier! cum toto exercita Sexu
Irâ, Odioque ſimul, Credulitate, Metu.
Hoc mihi concedas, ſi non ſim Criminis expers,
Saltem abſit noſtro Crimine ut omne Scelus.
Si me culpâris, ne Me culpaveris Unam,
Si Culpa eſt, Generi ſit tribuenda meo.
Suſpicio infanda hæc procul O! procul eſto! priorem
Turpiter Henricum linquere poſſe Facem.
Fidus adhuc fido jam nunc reſpondet Amori,
Neglectiſque Aliis Me veneratur Heram: [tum,
Me veneratur Heram, et ſimul atque ſubegerit Or-
Limina pennatis noſtra reviſet Equis.
Claruſque Exuviis hoſtilibus, inquiet, " Ecce!
" Cara Roſa, hoc noſtri Pignus Amoris habe:
" Ecce! tibi Armillas, tenuit quas regia Pellex;
" Ecce! etiam Baccas, quæ decuere Sinum;
" Sume Stolam, Talos quæ Syrmate fluxit ad imos;
" Indue Te Chlamydem, quam ſibi pinxit Acu."
Dî precor, ut Quicquid nunc auguror Omine fauſto
Fiat, et Henrico mox propriore fruar.

Or, let him be call'd upon to produce an Ode in Imitation of Horace, on a Theſis aſſign'd, as in the Specimen annex'd.

——*non ſi malè nunc, et Olim*
Sic erit —— Hor.

Ode Conſolatoria ad G. H. *Armigerum.*

Jam ſatis longo cruciate Luctu,
Deſinas, Icci, nimium dolere, et
Semper incuſare Deos iniquos,
Aſtraque dura,

Uxor

Uxor inviſo quia ceſſit Orco,
Cui dedit Phæbus Cytharam, Lepores
Cui Jocus, Zonam Venus alma, et Artes
Mille placendi.
Si pio Fletu Stygiâ Palude
Mortuum Corpus revocare poſſes,
Spargeres juſtâ Lacrymâ Favillam
Uxoris amatæ.
Iſta ſed cum tres prohibent Sorores,
Debilem cur ſic Animum fatigas?
Alteram cur non potius Sodalem
Sumere tendis?
Eſt Honos Oris tibi nunc, Ocellis
Eſt tuis nunc et generoſus Ignis,
Firmus eſt Ævi Vigor, in Lacertis
Maſcula Vis eſt.
Quin et arridens tibi Diva Cypri
Reddidit Nymphas faciles, Elizam
Seu petas, ſen tu potius Lycorim,
Sive Corinnam.
Interim pleno Cyatho precabor,
Audiant Dîque Deæque Vocem,
Primus ut Quicquid rapuit, rependat
Proximus Annus.

For Imitations of this Kind, may be recommended Alſop's Odes in Two Books, which are conceiv'd in all the Spirit, Eaſe, and Elegance of Horace united, on which Account we generally call Alſop, the Engliſh Horace.

Horace. We may ſelect alſo for the Peruſal of the Scholar Hannes's Odes interſpers'd here and there in the Muſæ Anglicanæ.

In conjunction with Lyrics we may put him to writing a familiar Epiſtle in the Manner of Horace, on a Theſis. Of which take the following for an Example, in anſwer from One Friend to Another, who deſired him to recommend a worthy Clergyman as Succeſſor to a vacant Benefice.

——*Tibi me Virtus tua fecit Amicum.* Hor.

A Te jamdudum, Læli, et perſæpe rogatus
Ut tibi deligerem qui Doctus et Integer aptè
Perſonam ſanctam Rectoris obiret, idemque
Junctus Amicitiâ tecum Sermone placeret,
Nunc tibi commendo Varium, tradoque tuendum,
Moribus antiquis Hominem, Exemploque Catonem.
Quin et dicendi excellit prædivite Venâ,
Inculcat quoties Leges, et Jura Tonantis.
At quando feſtis libet indulgere Diebus,
Lætitia in Vultu nitet, in Sermone merum Sal;
Oppugnare potens, aut reſpondere paratus.
Sobrius, at modici non ſpernens Munera Bacchi;
Neve arcana foras poſt Vina eliminat unquam.
Adde, quod Hiſtoriæ Res geſtas callet ad Unguem,
Et Regum Genus, et Regales ordinat Annos.
Olim Hominum Mores multorum vidit, et Urbes,
Nec Scrupulo affectus Crepidæ dedit Oſcula Papæ.
Huic Uxor pulchra, at prægnans, cum triplice Natâ;
Pauper, at Ære ſuo eſt; Stipendia parva meretur

Extribus

Ex tribus Ædiculis. Rectoris Nomine ovabit.
Jam ſat habes, Læli; Verbum non amplius addam.
Vive, vale: et Varium hinc aſcribas inter Amicos.

For the Scholar's Encouragement He ſhall have another Imitation of Horace, in a Journey from Uxbridge to Oxford, after the Manner of the Journey to Brunduſium.

Iter ab Uxino Ponte ad Oxonium.

Uxini Pontis Fumum, indiſcretaque Turbæ.
Murmura, Clamoremque, et Plauſtra obſtantia Plauſtris
Linquimus, innubes Auras, Cælumque bibentes:
Orbilius Comes, aſper, et inconcinnus Amicis,
Nec non Cauſidicus, Juris Legumque peritus,
Imbutus Sale, Verborumque in Cortice ludens.
Trajecto Fluvio, hirſutum conſcendimus ægre
Colliculum, donec ſuperato Vertice, Currus
Raptus Equis, per Planitiem volat Axe ſecundo.
Tendimus hinc Pagum Gerardi Nomine dictum,
Incertum Cruce multati, an poſt Funera tali
Donati Signo; nec quæ ſit Cauſa rogabo.
Haud procul in Villâ latitans, viduata fideli
Conjuge, traducit Portlandia leniter Ævum,
Mille ſciens Species Herbarum, et Nomina quæque
Ponere cuique ſciens Flori, Diſcrimine juſto.
Pergimus—occurrit nobis Beconia, Tectis
Et Populis hodiè rara, at pleniſſima Victu.
Diverſoriolum Timothei aſtare videmus,
Veſtibulum inſignit cujus deſcripta Georgî
Gloria,

Gloria, pugnanti ſimilis, ſimiliſque minanti.
Jamque egreſſuris accedit ſedulus Hoſpes,
Et multùm ſalvere jubens, quæ noſtra Voluntas
Expectat, Penum enumerans ſimul omne Macelli,
Muſa rogata refer quæ Nos impleverit Eſca.
Imprimis Tergum Bovis, et digeſta per Oras
Rapula, Colchorum Gallina, Lepuſculus infra
Cui Venter fartus, dulceſque hinc indè Placentæ.
Poſtquam exempta Fames, Dapibuſque indulſimus unctis
Expleti, rediitque diù Scyphus actus in Orbem,
Surgimus à Menſâ, Nummo de More ſoluto.
Jam lautè pranſos, et benè curatâ Cute Currus
Excipit, Automedonque Flagello in Verbera pendet.
Nec mora, corripuere per Æquora lævia Currum
Quadrupedes, latèque implent Hinnitibus Auras.
Oppidulum fugit, et currentia Tecta recedunt.
At qui tantus Odor Myrtorum, et plurima Nardi
Copia, fragrantis quid vult Suffimen Amomi?
Agnoſco.—hìc olim viridis, nitiduſque Juventâ
Wallerus, ſtudiis florens ignobilis Oti,
Ut Fama eſt, longas fallebet Arundine Soles.
Mille placendi Artes dedit huic Cytherea, Labelliſque
Indit Ambroſiam, et totum inſpiravit Amorem.
Hic Ædes erat, Hic Ceſtus, Curruſque, Columbæque,
Idaliique Arcus Pueri, et cum Cote Saggittæ, et
Quicquid habent Telorum Armamentaria Cypri.
Cujus at Illa Domus magnis ſuffulta Columnis

A Dextrâ

A Dextrâ eſt? Ejus, Cui pendet ab Ore Senatus,
Dum Res Angligenûm repetens ab Origine primâ,
Præteritis Annis præſentia Tempora confert,
Laudator veterum Heroum, Cenſorque Minorum.
Colloquio jam nunc lepido conſumimus Horas.
Cauſidicus prior Orbilium perfundit Aceto.
Unde Supercilium? cur turpiter hirtus, et atrox?
Crede mihi, non jam latâ dominaris in Aulâ,
Immitem criſpans Betulam;—teneas tibi Teipſum,
Improbe. Diſcipulis pejorem præſto Magiſtrum.
Quis Pater Æneæ? Neſtor quot vidit Ariſtas?
Quot Priami Nati? Nihil his O lente, reponis?
Jamdudum Orbilius tacitus ridetur; at Ille
Corrugans Frontem Super His, Vultumque caninum,
Sic regerit: Tu Matronas, orboſque miſellos
Callidus emungis; nemo ſolertius Aurem
Titillet Senis, ut cerâ ſcribare ſecundus.
Exorate Manum pôrgas, niſi Lippus aberro,
In Palmâ Signum tibi Lanîna reliquit inuſtum.
(Illi namque Manum turpavit cruda Cicatrix.)
Inter certandum recipit Vicomia major,
Suavia promittens necquicquam Fercula pranſis.
Progreſſi inde Molas varias ſtridentibus Undis
Suſpicimus poſitas, ingenti ut Malleus Ictu
Decidat attoniti, et niveo Candore Papyrus
Mirificè emergat, Scriptore linenda futuro.
Altera poſt paulo recipit Vicomia, per Se
Sordida, Daſvodi cultis niſi notior Hortis,

Unius

Unius Alcinoi imparibus Phæacis, et Æde,
Quæ Colle impoſita eſt, Aurique ſuperbit Honore.
Scilicet arduus ad ſuperos Aſcenſus, Opellam
Improbat ignavam, multo Sudore parandus.
Curritur. Hoſpitium Berclæi ignobile ventum eſt.
Verum O! quis referat? nuper Berclæus iniquâ
Deceſſit Febre oppreſſus, Vitamque reliquit.
Occidit heu! flendus. Non Hoc præſtantior Alter
Ære ciere Canes, ſextamque haurire Lagenam.
Millia progreſſi tria, Curru exponimur, adſtat
Collis enim, quem Nos, capti Novitate Locorum,
Viſuri petimus, quatit æger Anhelitus Artus.
Paulatim emenſis prærupta Cacumina Scenæ
Apparent variæ; hic multâ ſpectabilis Arte
Blenemiana extat Domus, indè Columna fidelis
Malburii ſervat Laurus, Famamque repôſtam.
Dextrorſum Villam aſpicias, Hortoſque virentes
Daſvodi, Patriæ Patris; hic evolvit Avorum
Res geſtas fortaſſe, aut dulces inter Amicos
Sermo oritur, non de Vino, aut Indagine, verum
Quid Sibi, quid Patriæ ſit turpe, quid utile, quid non.
Continui hinc Montes, et Saxa obſtantia Viſus
Abrumpunt, illinc ſublimi Vertice nutant
Undantes Sylvæ, nigricantque horrentibus Umbris.
Mox Rhedam ingreſſi per Plana, per Aſpera Curru
Succuſſo vehimur, donec Tetſvorthia feſſos
Interjungit Equos, et Pabula grata miniſtrat.
Vergit ad Occaſum Titan devexus. Eundum eſt.

Nec

Nec Mora, procedit, quà Se Via porrigit, Axis.
Pone relinquentes Collem tandem Urbe togatâ
Excipimur, Cluſiuſque novenam annunciat Horam.
Hìc, Auriga, tuos, hìc ſiſtas, Pegaſe, Curſus.

The Scholar being by this Time a Judge of the Beauties of the Poets, may ſometimes write Animadverſions, and Annotations upon Them, previouſly to the making of Monthly Collections, or Gatherings, as they are call'd in our public Schools, and in ſome Colleges of our Univerſities. And the ſame may by Turns be written in Engliſh or Latin, That at the ſame Time he can with Eaſe and Elegance expreſs himſelf in the Latter, he may not labour for Expreſſion in the Former. For a firſt Example I will ſelect a Fable of Phædrus *, upon which ſhall be ſubjoin'd Animadverſions in Engliſh, after the Manner of Mr. *Rollin* in his Belles Lettres. *Rollin*'s Belles Lettres. Vol. I. p. 165. Ed. 12mo.

Phædri Facula 14*ma*. Lib. I.

Malus quum Sutor, Inopiâ deperditus,
Medicinam ignoto facere cæpiſſet Loco,
Et venditaret falſo Antidotum Nomine,

* In moſt of our Schools *Phædrus* is only read in the Lower Claſſes, that is, at an Age when Youth are incapable of entering into the Beauties of this Author. To remedy which Defect, I wou'd adviſe that this elegant Claſſic be read a ſecond Time by the ſenior Claſſes, going thro' a Book at a Leſſon, in which Manner they will have compleated it at five Leſſons.

Verboſis

Verboſis acquiſivit ſibi Famam Strophis.
Hic, quum jaceret morbo confectus gravi
Rex Urbis, ejus experiendi gratiâ
Scyphum popoſcit, fuſâ dein ſimulans Aquâ,
Antidotum miſcere illius Se Toxicum,
Hoc bibere juſſit ipſum, poſito Præmio.
Timore Mortis ille tum confeſſus eſt
Non Artis ullâ medicum Se Prudentiâ,
Verum Stupore Vulgi factum nobilem.
Rex, advocatâ Concione, hæc edidit.
Quantæ putatis eſſe Vos Dementiæ,
Qui Capita veſtra non dubitatis credere
Cui calceandos nemo commiſit Pedes?
Hoc pertinere verè ad Illos dixerim
Quorum Stultitia Quæſtus Impudentiæ eſt.

Engliſh Animadverſions on the Same.

The Structure and Style of the Fable are extremely Characteriſtic, and Elegant.

It is not ſimply *Sutor*, but *Sutor malus Inopiâ deperditus*, A *bungling*, *broken Cobler*.

Deperditus has a more extenſive Signification than *Perditus*; *Worſe than Nothing*.

Medicinam facere, for *agere Medicum*, but more elegant, and implies the making up of Medicines, agreeably to the Practice of the Phyſicians in antient Times.

Cæpiſſet facere, *Began* to practiſe, another Expreſſion peculiarly characteriſtic of Empirics,

ries, as having never applied to the Practice of Medicine before.

Ignoto Loco, in a ſtrange Place, like other Empirics, who to be the more regarded always go fartheſt from Home.

Venditaret, He ſold. A Word happily choſen; he vended by previouſly vaunting, or boaſting his Medicinal Pacquets.

Falſo Antidotum Nomine, An Antidote falſely ſo call'd, aſcribing to Medicines, Effects never known to belong to them.

Verboſis acquiſivit ſibi Famam Strophis. If the Pretender to Phyſic has any Fame, 'tis acquired only by *wordy Wiles*, with which he blinds the Populace in order to cajole them of their Money, not by the Virtues of his Medicines, which have been yet untried. No Words can apply more exactly to the modern Mountebank.

Morbo confectus gravi, Worn out with the Violence of his Indiſpoſition. *Conſumptus* might have been us'd conſiſtently with the Metre, but not ſo forcibly.

Prudentiâ Artis, Skill in the Art of Phyſic. An Expreſſion us'd in the ſame Senſe by the beſt Authors, as *Prudentiâ Architecturæ*, Skill in Architecture. Cicero.

Stupore Vulgi. Stupid indeed muſt be the People, who commit to ſuch Pretenders the Care of the moſt invaluable of Bleſſings, Health.

Advocatâ Concione, having call'd a Council, which, if the Meaſure of the Verſe wou'd have

have admitted of it, might have been otherwiſe thus: *Quum advocaſſet Concionem*, but not ſo pleaſing to the Claſſical Ear, as the Ablative Caſe abſolute.

Capita veſtra, elegantly for *Vitas Veſtras*, perhaps to diſplay their Infatuation the more forcibly, by ſhewing the more clearly the Contraſt, betwixt *Capita* and *Pedes*, The *Head* the *more noble*, and the *Feet* the *more Ignoble* Part of the Body.

Credere, to truſt with a large Faith, and implicit Acquieſcence in the Skill of the Mountebank.

Quæſtus Impudentiæ, the Gain of Impudence, elegantly by a Metonymy, for *Quæſtus Impudentium*, the Subſtantive for the Adjective, according to the ſame Poet's uſual Manner. Lib. II. Fab. 1.

Queſtion. If the Cobler turn'd Doctor was in *Ignoto Loco*, according to Phædrus, How came the King of the City to know the Doctor's Original Occupation? Has not Phædrus here made a Trip?

Anſwer. The Cobler being at a conſiderable Diſtance from Home might imagine he was unknown; but in ſo public a Place of Concourſe, ſome Perſon among the Crowd around him might have recollected, and diſcover'd him; or in his Confuſion, when had before the Magiſtrate, at the ſame Time he confeſs'd himſelf an Impoſtor, he might have declar'd his original Occupation.

For

For a ſecond Example I will here add Obſervations in Latin upon a Latin Author, to prepare the Scholar for that Exerciſe, which in public Schools, and in ſome Colleges, goes under the Name of Collections, or Gatherings. A few Strictures on the firſt Scene of the Andria of Terence will be ſufficient to ſet him agoing.

Annotationes.

In Andriam Terentianam.

Ut ad Alicujus Imaginem verè deſcribendam, parùm refert expreſſiſſe ſolummodo quali fuiſſet Oris Habitu, quâve Staturâ, niſi dixeris eâdem Operâ quali Mentis Indole, quot, et quantis Animi Dotibus eſſet inſtructus; ita, ſi Terentii Laudes ob Aliorum Oculos poneres, haud ſufficiet Terentianæ Dictionis elegantiora quædam Loca coram nobis ſiſtere, niſi Mentionem feceris etiam de Cæteris ad Scenicam Rem pertinentibus, nempe de Terentianæ Fabulæ Texturâ, Perſonarum Moribus, ac Sententiis. Ad Fabulæ Structuram quod attinet, nequeo ſatis admirari quantâ cum Solertiâ Materiam è Vitâ communi deſumptam fabricavit; quali Judicio Perſonas induxerit, quam ſcitè Partes unicuique Perſonæ mandaverit, quam callidâ Junctură connexit omnia, velut in uno Corpore adeò omnibus Numeris abſoluto, ut inde nihil amplius à ſubactiſſimo Judicio deſideretur. Undè fit ut in Materiam Scenicam contexendo Terentius uno omnium Conſenſu et Comproba-

tione primas attigit.—Sed ad Fabulæ Mores itur.—Hìc etiam exquiſita Terentii Sagacitas invenietur, Si Mores ejus Perſonis aſſignatos inſpiciamus, quos ità feliciter inſtituit, ut quæcunque fuerit Actoris Ætas, Sors, aut Officium, iis Omnibus aptiſſimi Mores attribuuntur, iidemque ad extremam uſque Fabulam, ſuſtinentur. Hinc ille doctiſſimus omnium Romanorum Varro rectè ſtatuebat, "*in Etheſi* "*Palmam ſibi poſcere Terentium.*"—At in Comediâ non ſolum Mores Perſonæ congruos, ſed et etiam eſſe bonos expedit. In quo Genere clarius elucebit Terentii Laus. Omnibus enim conſentientibus, Omnes in Eo Perſonæ, tam Plebeiæ, quam primariæ in Scenam prodeunt, quantum fieri poteſt, benè moratæ; nihil effutientes, quod honeſto pugnat, aut in bonos Mores ullo Modo peccat. Imo vel ipſæ Terentianæ Meretrices, quoad Res patitur, ne unum quidèm Verbum obſcænum, aut turpe dictu temerè proferunt; Plautinis abſimiles, quæ, quicquid in Mentem venerit, illico deblaterant. Sed abſit ut ex alienis Incommodis Terentio Laudes adſtruam. — De Sententiis pauca dicere jam Tempus eſt. In omni Gente, quæ Culturæ non expers eſt, Sententiæ plures obtinuerunt, iis, quas Græci vocant κυρίας δόξας, affines, ab Hoc, aut Illo Sapiente prolatæ, quales a Sapiente Judæorum Rege, plerumque breviuſculæ, per Se intellectæ, omnibuſque conceſſæ, utpote longo Rerum Uſu comprobatæ. In hoc Genere reponendæ ſunt Sententiæ Terentianæ; Quas in Trutinâ

Trutinâ Quiſquis accuratius expenderit, eas neque Perſonæ, cui mandantur Alienas, neque longè petitas, neque ſupervacaneas inveniet, at ubique congruenter, aptè, propriéque dictas agnoſcat, cogeturque concedere Virum, cui tanta Sententiarum Vis adeſſet, tanta Conſiliorum Copia ſuppeteret, egregiè cordatum fuiſſe, ſumméque ſapientem. Reſtat ut aliquid de Stylo Terentiano dicatur.—In quâ Re ſit Arbiter Oratorum Princeps ipſe Cicero, qui Terentium optimum Latinitatis Auctorem nuncupat. Nec Injuriâ. Si namque purè propriéque loqui præcipuæ ſunt Orationis Partes, Has eſt aſſecutus adeo longè ante cæteros omnes Terentius, ut qui Latinitate perfectiſſimâ vellet uti, ab hoc Fonte diſcat oportet. Ejuſmodi vero Terentiani Styli Laus eſt, ut etiamſi fuerit ad Metri Leges conformatus, pedeſtris tamen orationis Speciem præ Se fert, a vulgari Sermone vix ac ne vix abhorrens; eoque felice Labore temperatus eſt, et ſubactus, ut illaboratus omnino fuiſſe videatur. In his quinetiam excellit Sermo Terentianus, quòd eſt eodem Tempore Brevis, ac Perſpicuus.—In Brevitate Venuſtatem poni poſſe Terentius primus repperit. Quapropter, omiſſq Verborum Circuitu, preſſis anguſtiſque Vocibus Animi Senſus exprimit. Nec objiciatur Ei quod

—— *Brevis eſſe laborans,*
Obſcurus fuerat ——

Quum etenim Cæteri, quos vocant Claſſicos, Legentium Induſtriam poſcunt, ut

eorum Senſum qui fortaſſe Vocibus, ad antiquas aliquot Res geſtas, aut Conſuetudines alludentibus obruitur, enucleent, Terentius unus omnium, ab iſtiuſmodi Difficultatibus omnino vacans, nihil habens in Se reconditum, nihil obſcurum, Fluvii cujuſdam Limpidi adinſtar, qui, ſemper eodem Tenore æquabili labens, omne, quicquid in Alveo eſt, Oculis exhibet. — Hæc habui quæ dicerem de Terentio in Genere — Ad Singularia nunc devenio. ——

Quod ad Andriam, quam tractandam ſtatui, ex duabus Menandri Fabulis, ut accepimus, a Terentio, deſumpta eſt, Andriâ ſcilicet, et Perinthiâ, quarum primam Noſter in ſuum Uſum tranſtulit, Andriæque ſuæ, quicquid in Rem erat in Perinthiâ, intertexuit. Ex duplicibus Perſonis conſtat, ut et aliæ Terentii Fabulæ, Hecyrâ exceptâ. Hæc prima Scena, teſte Donato, penè tota ex Perinthiâ deducta eſt, in Quâ Senex Uxore ſuâ confabulatur eodem ferè modo, quo colloquitur hìc Simocum Soſiâ.

Actus I. Scena I.

Vos iſthæc intro auferte: abite.

Terentii Scriptis, ut et aliis hujuſmodi, per Defectum Indicis in Margine Pantomimi Actionem ſignificantis non poteſt quin Obſcuritas afferatur, cui ſubveniendum præcipit Hyper Criticus ille *Diderotus*, Cuique de Literatis bene meritus *Colmanus* in ſuo Terentio Remedium

Remedium attulit, Indicibus adjectis, in hunc Modum: [*Exeunt Servi*]

Nempe ut curentur rectè Hæc.

Literatæ Fæminæ Dominæ *Dacier*, quæ cenſet hoc Verbum *Curentur* ad Culinam referri debere, nullus aſſentior. Neque enim ejus Naturæ ſunt Edulia quæ relinquantur Foris. Quâ de Cauſâ potius Aulæa, cæteraque id Genus fuiſſe cenſeo, quæ ſibi Simo paraſſet ad Nuptias Filii ſimulandas. Sed eadem a Soſiâ Vox longè alio Senſu uſurpatur ſub hujuſce Scenæ Finem. *Sat eſt, Curabo.*

—— *Rem omnem à Principio audies.*

Singularem hujuſce Narrationis Elegantiam Cuivis facile eſt laudare, juſtis autem Laudibus exæquare difficillimum, ſive ſpectes Orationem Simplicitate, et Brevitate temperatam, et ad pedeſtre Genus Loquendi penè redactam, ſive varias Hominum Imagines ad vivum expreſſas, ſive denique Res ita graphicè deſcriptas, ut Ipſe Rebus ipſis interſis. Unde fit, ut quamvis ad extremam penè Scenam hæc Narratio ſit producta, Lectori tamen haud Nauſeam creat. Cujus ipſe (ne vertatur Hoc Imberbi Vitio) Teſtis unus è multis adſum, qui cum perlegi centies, novâ tamen afficior uſque Voluptate Lectione ſingulâ. Exempla pauca proferam.

Sic Vita erat, facile Omnes perferre ac pati
Cum quibus erat cunque unà, his Seſe dedere
Eorum obſequi Studiis, adverſus Nemini,
Nunquam præponens Se Aliis. ——

Liberalis Urbanique Juvenis Imago ſuavior nec eſt unquam exhibita, neque poteſt exhiberi. Terentium tam abſolutam Humanitatis ipſiſſimæ Speciem deſcribere potuiſſe facile credam, quoties eum recolo cum Scipione Lælioque conjunctiſſimè vixiſſe; quibus eximiis Triumviris Ecquis interfuiſſe non exoptaret, ut eorum Moribus ſuaviſſimis, Rerum Uſu, et Colloquio prudente melior, inſtructiorque fieret.

——— Obſervabam manè illorum Servulos,
Venientes, aut abeuntes: rogitabam, heus Puer
Dic ſodes, quis heri Chryſidem habuit? nam Andriæ
Illi id erat Nomen. *So.* teneo. *Si.* Phædrum aut Cliniam
Dicebant, aut Niceratum: nam hi tres tum ſimul
Amabant. Eho, quid Pamphilus. Quid? Symbolam
Dedit, cænavit: gaudebam. Item alio Die
Quærebam: comperiebam nihil ad Pamphilum
Quidquam attinere. ———

Nihil excogitari poteſt hoc Colloquio aut Naturæ accommodatius, aut veriſimilius, aut in tam prolixâ Narratione Animi Intentioni jucundius, acceptiuſve. Cujuſmodi Loca Naturæ Operibus compares, quæ quò propius ſpectes, eò magis Te capient. Hæc eſt una ex innumeris Terentii Laudibus.

Cum id mihi placebat tum uno Ore omnes omnia
Bona dicere, et laudare Fortunas meas
Qui Gnatum haberem tali Ingenio præditum.

His

His alluſiſſe videtur Anglicanæ Poeſeos Princeps in Opere Dramatico, cui Titulus Samſon Agoniſtes.

—— I gain'd a Son,
And ſuch a Son, as all Men hail'd me happy.
Ferè in paucis Diebus quibus hæc acta ſunt
Chryſis vicina hæc moritur. *So.* O factum bene!
Beaſti: heu metui a Chryſide. *Si.* Ibi tum Filius
Cum illis, qui amabant Chryſidem, unà aderat frequens.
Curabat unà Funus: triſtis interim,
Non unquam conlacrumabat. Placuit tum id mihi.
Sic cogitabam: hem, hic parvæ Conſuetudinis
Cauſâ, Mortem hujus tam fert familiariter:
Quid ſi ipſe amaſſet? quid mihi hic faciet Patri?
Hæc ego putabam eſſe omnia humani Ingenî
Manſuetique Animi Officia. Quid multis moror?
Egomet quoque ejus Cauſâ in Funus prodeo,
Nihil ſuſpicans etiam mali. *So.* hem! quid eſt? *Si.* ſcies.
Effertur. imus. interea inter Mulieres
Quæ ibi aderant, forte unam aſpicio Adoleſcentulam
Formâ! *So.* Bonâ fortaſſe. *Si.* Et Vultu, Soſia!
Adeo modeſto! adeo venuſto! ut nihil ſupra.
Quia tum mihi lamentari præter cæteras
Viſa eſt, et quia erat Formâ præter cæteras
Honeſtâ et liberali, accedo ad Pediſſequas;
Quæ ſit rogo: Sororem eſſe aiunt Chryſidis.
Percuſſit illico Animum: at, at, hoc illud eſt,

Hinc

Hinc ille Lacrymæ, hæc illa eſt Miſericordia.
So. Quam timeo quorſum evadas. *Si.* Funus interim
Procedit: ſequimur: ad Sepulchrum venimus:
In Ignem poſita eſt: fletur. Interea hæc Soror,
Quam dixi, ad Flammam acceſſit imprudentius,
Satis cum Periclo. Ibi tum exanimatus Pamphilus
Benè diſſimulatum Amorem et celatum indicat:
Accurrit: mediam Mulierem complectitur:
Mea Glycerium, inquit, quid agis? Cur te is perditum?
Tum illa, ut conſuetum facilè Amorem cerneres,
Rejecit Se in Eum, flens quàm familiariter.

Hæc legendo Qui non æquè mecum commovetur Affectibus, Actionem omnem a Morte Chryſidis ad Funus non ob Oculos quaſi poſitam videre videtur, Pamphilo flente non adflet, Pompæ funebri non immiſcetur, neque Glycerio nunc in Flammas irruente, nunc Se in Pamphilum rejiciente, conturbatur, Hic agnoſcit Se Naturam ſuam prorſus exuiſſe; Hunc igitur ut Nigrum de Induſtriâ cavebo, curaboque, ut nec ſit ſub iiſdem Trabibus, neque eandem Phaſelum mecum ſolvat.

So. Sat eſt: curabo: eamus jam nunc intrò.

In initio Fabulæ, quam vocant Protaſin, a Dramaticis Scriptoribus inducitur aliquando Perſona, quam Protaticam vocant, coram quâ Fabulæ Actio inchoatur, quo facto Perſona Se ſubducit, nec in Scenam redit. Huic Officio frivolo mihi Soſia fuiſſe videtur aptiſſimus, utpote

pote Sermone notus inſulſiſſimo, tritiſque Proverbiis Animi Senſus enuntians, prout Ignaro Servo convenit. ——

In many Schools towards the ſenior Part 'tis uſual to put Boys, previouſly to the Writing of Declamations, into ſome Syſtem of Rhetoric, which they frequently run thro', without underſtanding what they were about, and at length leave off, as wiſe as before they began it.

To remedy this Evil it may be proper to require Them to write out as much of *Farnaby*'s Rhetoric, as is uſually ſaid in Schools, leaving under every Deſcription of each Figure a large Space ſufficient for admitting an Explanation of ſuch Figure in Engliſh Verſe of the Scholar's own Writing, with Illuſtrations of the ſame from the Latin Poets and the ſacred Writers, annex'd in the Manner following.

A Plan for a little Syſtem of Rhetoric.

Metaphora, ſive Tropus primarius.

Dat propriæ ſimilem tranſlata Metaphora Vocem:
Cœptis *aſpirant.* Irarum *fluctuat Æſtu.*
Læta Seges. *Gemmant* Vites. Duo *Fulmina* Belli.
Ingenii *Flumen.* Mens *ferrea.* Claſſis *Habenas.*
Inſtead of proper Words the Metaphor,
T'expreſs a Tempeſt, makes the Billows *roar.*

Et nunc omnis Ager, nunc omnis *parturit* Arbor.
Virg.

Deut. 32. ver. 42. I will make my Arrows *drunk* with Blood, and my Sword ſhall *devour* Fleſh.

Annotations.

Annotations. A *Trope* is the Change of a Word from it's original Acceptation to ſome more remote Import, in order to repreſent an Idea the more forcibly. — *N. B.* A *Trope* is appropriated to *ſingle Words*; *Figures* are employ'd about *whole Sentences.* — A *Metaphor* is a Tranſlation of a Word from a proper Signification to ſome improper one, becauſe of ſome Analogy between them. — A Metaphor is ſo call'd from μεταφέρω to transfer. — A Trope from τρέπω to turn, or change. — *Aſpirant* alludes to the Action of the Wind upon the Sails of a Ship, and ſtands for *Favent*; *fluctuat Æſtu* is an Alluſion to the Sea, which is always either Ebbing, or Flowing, and ſignifies the ſame as, *agitatur affectibus*; *læta*, being alluſive to living Creatures, which, when in good Liking, are *Lively*, has the Signification of *florens*; *Gemmant* alludes to the Glitter of a *Gem*, to which a *Bud* is not unlike; *duo Fulmina Belli* is equivalent to *Terrores*, great Generals affecting us in the ſame Manner as *Thunder*; *Flumen* having an Eye to the free Flow of *Water* has the Force of *Abundantia*; *ferrea* reſpecting the Hardneſs of Iron is us'd for *fera*; *Habenas* is applied to Ships, which are conducted by Sails, as Horſes are by Bridles; the Word *Roar*, which is applicable only to living Creatures is here applied to *Billows*, which cannot be ſtrictly ſaid to *Roar*, but to make a Noiſe, as in the Pſalms, *Let the Sea make a Noiſe*; — The Word *parturit*, which in it's original Acceptation

tation implies to bring forth Young, is here under a bold Image attributed to Vegetables. Again, Arrows *drunk* with Blood is us'd for Arrows *drench'd* with Blood; and a Sword is elegantly ſaid to *devour* Fleſh, becauſe it as effectually deſtroys Life by the Sharpneſs of it's Edge, as a wild Beaſt by the Sharpneſs of it's Teeth; and Hence came the Greek Idiom of στόμα μαχαίρας, for the Edge of the Sword.

To the ſeveral Examples already brought might be ſubjoin'd, if the Scholar's Reading will admit of it, for the fuller Illuſtration of *Farnaby*'s Rhetoric, Others from the Roman Orators, and Engliſh Poets. For the better Underſtanding of *Farnaby*'s Examples, The Syſtem of Rhetoric by Dr. *Gibbons*, or That in uſe at *Bury* School, which is exemplified in Engliſh, together with That by Mr. *Holmes*, and Dr. *Stirling*, or Mr. *Turner*, may be laid before the Learner, who might otherwiſe miſs of the Meaning, and to make him acquainted with every Figure, as it occurs in the Courſe of the Claſſics, He may be call'd upon for the Name of it, as it falls in the Courſe of the Leſſon, after the following Manner:

P. Virgilii Maronis Ecloga. 9.

M. Id quidem ago; et tacitus, Lycida, mecum ipſe voluto,
Si valeam meminiſſe: [a]neque eſt ignobile Carmen.

[a] Litotes.

Huc

Huc ades, O Galatea; quis eſt nam Ludus in Undis?
Hic Ver perpetuum: varios hic [a] Flumina circum
[b] Fundit Humus Flores: hìc candida Populus Antro
Imminet, et lentæ [c] texunt Umbracula Vites.
Huc ades; [d] inſani feriant ſine Littora Fluctus.
L. [e] Quid? quæ Te purâ ſolum ſub Nocte canentem
Audieram? Numeros memini, ſi Verba tenerem.
M Daphni, quid antiquos Signorum ſuſpicis Ortus?
Ecce Dionæi proceſſit Cæſaris Aſtrum;
[f] Aſtrum, quo Segetes gauderent Frugibus; et quo
Duceret apricis in Collibus Uva Colorem.
Inſere, [g] Daphnì, [h] Pyros: carpent tua Poma Nepotes.
Omnia [i] fert Ætas, Animum quoque. Sæpe ego longos
Cantando Puerum memini me condere [k] Soles.
Nunc oblita mihi tot Carmina: Vox quoque Mærin
Jam fugit ipſa: Lupi Mærin videre priores.
Sed tamen iſta ſatis referet tibi ſæpe Menalcas.
L. Cauſando noſtros in longum ducis [l] Amores.

And indeed it is from theſe Laſt, I mean the Poets and Proſe Writers, the Orators eſpecially, the true Spirit of Rhetoric muſt be deriv'd. The moſt elaborate Syſtems of Rhetoric are no farther of Uſe than as Helps enabling us to diſtinguiſh the Tropes and Figures, after which we lay aſide our Leading-Strings; and while we ſeem to be leaſt atten-

[a] Anaſtrophe. [b] Metaphora. [c] Metaphora. [d] Metaphora. [e] Elleipſis. [f] Anadiploſis. [g] Apoſtrophe. [h] Synechdoche. [i] Aphæreſis. [k] Metaphora. [l] Metaphora.

tive

tive to this Art in peruſing the Poets and Orators, whoſe Works are written with a maſterly Freedom, we then are making greater Improvements in it, and become fitter every Day for undertaking the writing Declamations, of which I propoſed giving Examples in the Laſt Order of All. — And to This I now proceed in all Haſte.

A Set of Engliſh Declamations.

An Engliſh Declamation. N°. I.

Whether a Private, or a Public Education is to be preferr'd? A PRIVATE.

When two diſtinct Objects are before us, and we know not immediately where to give the Preference, in order to the making a wiſe Choice we deliberate with Ourſelves antecedently thus:

What Advantage belongs to This, or That Object? What Inconvenience will accrue to me from Either? Will the Choice of this, or that Object be the moſt advantageous? or the contrary? Will it not be ſafeſt, every Thing conſider'd, to chuſe this, and refuſe that? In like manner, as by ſo many Teſts, I may try the Merits of the Caſe before me, in order to come at the Truth with the more Certainty.

To begin with the Progreſs a Youth educated under a private Tuition may be ſuppos'd to make.

The

The Preceptor always at hand, and devoted wholly to the Pupil's Intereſt; The Pupil alſo remov'd at a Diſtance from every thing which has a Tendency to divide his Attention, the Progreſs muſt unavoidably be greater than is attainable in a public Seminary. For, under a Private Tuition, as the Pupil is ready to Learn, So the Preceptor is always at hand to Teach him large Portions of Authors at one time, and thoſe not only conſtrued, but alſo reſolv'd into Grammatical Analyſis, as well as explained in what regards Hiſtory, Geography, Rhetoric and Mythology. But in a School where Boys are for the Maſter's Eaſe diſtributed into large Claſſes, there is no time for inſiſting on ſuch Particulars, but the doing of the Leſſon uſually falls upon an inconſiderable Number of the Claſs, which idle Boys, induſtrious only to deceive Themſelves, in a little Time diſcover, and avail Themſelves of, by learning their Leſſons in Parts, or not at all, according to the Rotation obſerv'd by the Maſter in hearing them.—Another Uſe to be deriv'd from a Domeſtic is a Virtuous Education. Nurtur'd at firſt under Parents of exemplary Manners, in the midſt of a regular Houſehold, and under a Preceptor, as anxious for the Pupil's Improvement in Religion, as in Learning, with Nothing to counteract the good Impreſſions hereby form'd, a Perſon, I ſay, thus initiated affords a ſtrong Preſumption he will act up to ſuch Principles hereafter. But

in

in a public Seminary the Dangers, to which the Morals of Youth ſtand expos'd, are numberleſs. Dangers from the want of early religious Habits, from Idleneſs, and Exceſs of Liberty, and the Seduction of evil Examples. On which Account whoever expects Virtue to be the Growth of our public Schools may be greatly miſtaken.—Again.—In a public Seminary the Teacher only concerns Himſelf to give Youth a competent Acquaintance with the Claſſics, after which he reckons the Parent hath no more Demands upon him.—But under a private Tuition the Preceptor acquits not himſelf thus eaſily.—Very far from it.—Ever intent upon adding Something new to the Knowledge already communicated, he takes all Opportunities of infuſing into the Pupil, at the Table, upon an Excurſion, or in the Midſt of his Amuſements, over which he preſides, ſuch Information, as his Experience, Obſervation and Reading happen to ſuggeſt. A Scholar whoſe Mind is inceſſantly recieving Acceſſions of Knowledge, enters into Life with Advantages every way ſuperior to thoſe of other Youths, who being unexperienc'd in the Ways of the World fall an eaſy Prey to the Wiles of Seduction. There is yet another Advantage peculiar to Domeſtic Education, and which doth by no Means characterize the Publick School, I mean that attentive Regard to Decorum in Company we denominate Good-breeding. One can hardly ſuppoſe, That a Son, having a conſtant Intercourſe

courſe with Parents of elegant Addreſs, and polite Manners, and admitted equally to the ſame Circle of Acquaintance with Themſelves, ſhou'd not improve under ſuch Opportunities, and catch ſome Sparks of Civility from the Behavior of thoſe Friends, whoſe Converſation is the School of Politeneſs.—Hence in the future Man that agreeable Openneſs, that eaſy Carriage, that unembarraſs'd Addreſs, that happy Delivery, that uniform and obliging Officiouſneſs in ſaying, and doing all the Good we can upon all Occaſions, even to the Prevention of the Wiſhes of Thoſe we converſe with. How different is the Behavior of Him, who ſpent his Time at a public School? Inſtead of the modeſt, and manly Deportment of the Former, you behold, I ſay not a Diffidence, and Shamefac'dneſs, but a ridiculous Aping of Manhood (forgive me this Expreſſion) in aſſuming unjuſtifiable Airs, and inſufferable Malapertneſs. — Again. — When a private Preceptor undertakes the Charge of Youth, he firſt inquires into their Habits, and Diſpoſitions, That in caſe they differ from each Other he may thenceforth addreſs himſelf to Them accordingly; but on no Pretence can he bring himſelf to make uſe of Stripes, which are proper only for Slaves, as immediately tending to quench every generous Idea.—Whereas in a Public School no regard is paid to Difference of Temper, but all are oblig'd to ſuffer alike for the Leaſt, as well as the Greateſt Offences.—Once more.—

The

The Regard a Scholar entertains for his Inſtructor under a private Tuition is equally made up of Affection, and Eſteem, of Truſt, and Dependance, of Reſpect, and Reverence. The Former thus affected, and diſpos'd acquieſces in every Direction of the Latter with implicit Obedience; and ſo far is He from heſitating at any Thing, That he diſclaims having any Will himſelf, only wiſhing to be directed by that of his Inſtructor. But are the Scholars educated at our public Schools as obedient, and orderly? Will the loudeſt Advocate for a public Education affirm it? Will he not rather allow the Rebellions often happening in thoſe Places a melancholly Proof of the Contrary? And I fear Undutifulneſs at School is not the moſt hopeful Earneſt of Allegiance in the State.—The Laſt Argument I ſhall adduce in proof of the greater Eligibleneſs of a private Education above a public One, is the late ſurprizing Increaſe of the Former, and the daily viſible Decreaſe of the Latter.—Now what can be the Cauſe of this extraordinary Change in the Mode of Education amongſt us, but a Conviction that, after a ſufficient Experience, the *Former* is obſerv'd to be productive of more beneficial Effects than the *Latter*, and therefore, it is adopted in preference to the *Latter*.

And thus I concieve the Point I took in hand is by this time evidently prov'd. Nothing now remains but to ſollicit the Suffrages of this Audience, which if I ſhou'd obtain,

I ſhou'd account it a Teſtimony not unequal to the concurrent Opinion of the reſt of the World, and ſhou'd henceforth reckon I neither had liv'd, nor labour'd in vain.

A Second Example of an Engliſh Declamation.

Whether a Private or a Public Education is to be preferr'd? A PUBLIC.

'Tis a Rule founded in Juſtice, and confirm'd by Reaſon and Experience, That in the Midſt of a Debate about the Characters, and Concerns of Others we ſhou'd hold Ourſelves entirely neutral, nor even offer to deliberate, much leſs to decide upon the Merits, until each of the Parties have given in their Account. By the ſame Rule I perſuade Myſelf an impartial and intelligent Audience will endeavour to purge Themſelves of every Prepoſſeſſion they may have contracted by what has been offer'd on the contrary Part, until the Subſtance of what can be ſaid in Anſwer ſhall be known. Then, and only then, will it be time enough to deliberate upon the Merits, and give Sentence betwixt us. But I forbear; and proceed to the Defence of a Public Education, which I concieve will beſt be done by following the Opponent throughout all his Arguments, which being invalidated, it will afterwards evidently follow, That a Public Education is entitled to the Preference.—— And Firſt, I cannot allow the Progreſs under a private Tuition to be greater than is attainable

able in a public Seminary. For if the Plan of Education in our public Schools be conſider'd —The Number of the beſt Claſſic Authors accurately read—The ſeveral Etymologies in paſſing adverted to—The preciſe Anſwers in readineſs to the Queſtions ariſing from Hiſtorical, Mythological, and Geographical, as well as Grammatical Heads—the referring the Figures of Rhetoric to the Claſſes they belong to—the long and large Portions of the beſt Authors treaſur'd up in the Memory—the ſtated order of Exerciſes of every Kind, both in Proſe and Verſe—beſides Annotations every Month upon a diſtinct Author—if All This, I ſay, be conſider'd, I ſee no Reaſon for aſſerting the Progreſs under a private Tuition to be greater than is attainable under a Public. From one Circumſtance I ſhou'd be rather inclin'd to think the Reverſe to be Fact, I mean from the Maſterly Freedom in which Scholars expreſs Themſelves at a public School, both in Proſe and Verſe. Tis a Fact only controverted by ſuch as are unacquainted with the State of our public Schools, That in Them the Compoſitions of the ſenior Scholars are happily penn'd in all the Strength and Spirit of the Models of Antiquity. Nor is this Effect to be wonder'd at. For, in a School where Numbers are together aſſembled, there will always be kept up a Spirit of Emulation, every one hoping by the full Exertion of his Abilities to become Superior. And their Endeavours will

be the more quicken'd by certain honorary Prizes held out to the beſt Exerciſes in Proſe and Verſe. But under a Private Tuition Emulation has no Place. And therefore the Compoſitions of a Perſon educated under it are generally frigid, and void of Animation. — I grant the public Maſter's Attendance is unequal to that of the private Preceptor, but his Abſence is amply ſupplied by the Senior Scholars, who preſide in the meanwhile over the Studies of the Juniors, prepare their Exerciſes for the Maſter, and report their Miſbehaviour.—In one of the public Schools are a Number of private Tutors ſtation'd at the different Boarding Houſes for the Purpoſe above mentioned — In another of them, when the Maſter cannot hear all the Claſſes himſelf, the reſt are conſign'd to certain Extra-teachers. I likewiſe grant that in explaining or conſtruing a Leſſon the Taſk often falls upon an inconſiderable Number; but as it is impoſſible to ſay, where the Maſter may begin, or end, in appointing the Scholar to the Doing of it, 'tis incumbent upon every Boy to be perfect in the whole of it. — A Maſter hearing his Boys in an invariable Rotation is in a State of Dotage, and ought to retire. But I come to the Subject of Morals. —And here if indeed Virtue be the proper and excluſive Growth of a private Education, and to which a Public School hath no Pretenſion, the Diſpute is ended, and it is unneceſſary to ſay more. For how conſiderable ſoever

ſoever be the Progreſs in Learning at a public School, yet if, in proportion as the Scholar advances in Learning, he loſes in Religion, it were much better for Himſelf, and the Community to be diſpos'd of in a private Tuition, where he might be certain at leaſt of acquiring Habits of Religion and Virtue—But let us inquire into this Allegation.

Among the various wholeſome Regulations in a public School what hath a more forcible Influence on the Morals than the frequent orderly Returns of religious Exerciſes? Which being aſſiſted with the ſolemn Airs of Church Muſic, not every Day, but on Eves of Holydays, and Holydays, exalt the Minds of the Worſhippers, and keep up their Attention to the ſame Pitch. They beſides uſher in every Day with a Pſalm, have Prayers in the School repeatedly, join all in a Grace at meal-times, of itſelf a Service, and to prevent their Omiſſion of private Morning, and Evening Prayer, are oblig'd to produce an Atteſtation of having ſaid them.—I ſay nothing here of a Manual of Prayers, the Firſt of the Kind, expreſſly written for the Benefit of one of the Public Schools; nor of the Manner of employing the Sabbath in all Thoſe Schools at Intervals between the Services, either in Learning the Greek, and Latin Catechiſm, or altering *Wake*'s Catechiſm out of the Form of Queſtion and Anſwer into Categorical Language, or engliſhing ſome Latin Author upon the Grounds of the Chriſtian Religion, and

hearing afterwards a Deſcant upon it by the Maſter. Amidſt all which ſeveral Engagements, here can be very little Room for Idleneſs, which is charg'd upon public Schools—As little Foundation can there be for aſſerting, That, in our public Schools is Exceſs of Liberty, when the Bounds aſſign'd are only ſufficient, but not exceſſive, which a Scholar can hardly tranſgreſs without a Diſcovery, for which, if a ſingle Offence, an Impoſition, or School Puniſhment is inflicted, and for a Repetition, Expulſion is perhaps the Conſequence. After all this extraordinary Circumſpection about the Morals of Youth, ſhou'd a few vitious Inſtances be notwithſtanding obſervable, it were Injuſtice to charge Them upon the Plan of Education in a public School, and not inquire previouſly, whether, in the ſpecified Inſtances, they be rather owing to the Negligence of Parents in inſtructing their Children at Home in Family Religion. When the contrary ſhall be made out, then and only then are public Schools to lye down in Silence under the Charge.—It is yet again objected to public Schools, That, they concern Themſelves only to teach their Scholars the Claſſics. But this Objection hath been in part anſwer'd already by ſhewing with what Aſſiduity Religion is alſo taught by Them. The public Inſtructor indeed not having the ſame Kind of Intercourſe with the Scholar, as the private Preceptor with his Pupil, hath not the ſame Opportunities of improving him by familiar

familiar, and friendly Converſation. But he takes all Opportunities of improving him by ſliding in Information from incidental Occaſions. More than This it is out of his Power to perform. The Reſt may be ſupplied by the Parent in the School Receſſes.—The Maſter of the Public School is not indeed ſo much employ'd in improving the Perſon, as the Mind of the Scholar. The Former he gives up to the Dancing-Maſter, except where Action in the Speaker is to be taught. The Latter is his own proper Province, a Province to which he directs his Attention.—We cannot however admit, That the private Pupil's outward Addreſs ſo far out-does that of the Scholar educated in public. For a Proof of which I refer any Body to the reſpective Behaviour of each. The Former having aſſociated with ingenuous Youths inſenſibly catches their Air, and Manner of Addreſs. Accuſtom'd to ſpeak in public, he delivers himſelf before all Companies with Eaſe, and Perſpicuity. While the Latter having been immur'd at Home, or however confin'd to the Father's Acquaintance, and perhaps a Stranger to the Metropolis, is extremely ſententious, adopts elderly People's Habits, and ſo nearly reſembles the Father's Emphaſis, That if his youthy Voice, and Aſpect did not undeceive us, He might eaſily be taken for him.—The Complaint againſt the Mode of Correction us'd in Public Schools is as old as the Days of Quintilian. But although that able Man has offer'd ſome

ſenſible

ſenſible Reaſons againſt it, yet until a better Expedient can be recommended than hath yet been hit upon, we muſt acquieſce in the Neceſſity there is for it. But in what Inſtances have Youth been Hereby Sufferers? Are they become deſtitute of a Senſe of Honour in conſequence of it? Are they Strangers to the Feelings of Emulation? Were they never admitted into public Councils? Were they never eminent for Oratory? Were they never favour'd by the Muſes? But I will not any longer affront your Experience by ſuch Enquiries. — The Reproach of Rebellions happening in our public Schools only proves that in large Schools ſome corrupt Individuals will unavoidably be found. Such Examples, however unjuſtifiable, operate in the ſame Manner, as the Storms in our Atmoſphere. As the Latter are of uſe to purify the ſtagnant Air, ſo the Former end in the Removal of every turbulent Incendiary from thoſe Societies. I cannot apprehend that a Lad, who thro' ſudden Impulſe of Paſſion rebell'd againſt his Maſter, ſhou'd hereafter be wanting in Allegiance to the Sovereign. If the Sovereign accounted ſuch Seminaries to be Neſts of Rebels, to be ſure he wou'd never honour Them with his Preſence.—That a Private Tuition hath of late prevail'd amongſt us I readily grant.—But that in proportion as it hath increas'd, our Public Seminaries have decreas'd I by no means admit. But even allowing the Growth of the Latter had been affected by the

the Former, This wou'd by no Means evince the ſuperior Excellence of the Former above the Latter. For it is well known that in the Choice of the Place of Education Parents are often influenc'd by Caprice, and falſe Tenderneſs. I have known a Man of Letters alter his Intention of ſending his Son to one of the Three public Schools, on hearing the large Recitations impos'd on the Scholars; and a Mother only determin'd in favour of Another, from the ſingle Appearance of Cleanlineſs among the Children.

Admitting however our Youth have of late chiefly been educated under a private Tuition, let us hear what Advantages a Change of ſuch beneficial Influence on the Public hath produc'd. Is the preſent Age an Example of more Public, and PrivateVirtue than the preceding? Are we become more Pious, Abſtemious, and Frugal, as well as leſs addicted to Diſſipation, and Debauchery than heretofore?

But I ſcorn to give an Opponent Uneaſineſs; and therefore draw towards a Concluſion, by ſupplicating the favourable Adjudication of this Audience, in behalf of a Practice, which has univerſally been adopted till of late Years, and is now by Numbers of approv'd Learning, Judgement, and Experience held in Eſtimation, as being the ſureſt Expedient for introducing every Kind of Happineſs, both Public, and Private.

A Third

N°. III.

A Third Example of an Engliſh Declamation.

Whether a Private or a Public Education is to be preferr'd? IT IS MATTER OF DOUBT.

When I conſider the ſuperior Age, Learning, Judgment, and Experience of the Perſons who preſide here, I feel in myſelf an Inability to diſcharge the Part aſſign'd me with Propriety, and therefore truſt in the Candour of this Audience for every favourable Allowance to my beſt Endeavours.

And here to proceed in the ſame Order with Thoſe who ſpoke before me, the Private Pupil having no Companion, muſt be more attentive than the Scholar educated in a Public Seminary; and the Preceptor whoſe Time is wholly taken up in the Care of one Pupil only, muſt have more Leiſure for inſtructing that One, than the Teacher in a Public School, where his Hours are equally divided amongſt a Number of Youths. But however attentive may be the Private Pupil, however entirely devoted to the Pupil's Improvement may be the Preceptor, it is not evident to me, That the Private Pupil is able to go thro' more Buſineſs than the Scholar educated in Public; or the Private Preceptor to teach with more Minuteneſs than the Public Inſtructor. But I conceive as much Buſineſs is impos'd upon the Scholar in a Public School, as can be diſpatch'd by the Pupil under a Pri-

vate

vate Tuition, notwithſtanding the Former hath frequent Intervals of Eaſe, and the Latter is inceſſantly toiling. For I reckon that Intervals of Eaſe are of uſe to qualify the Mind for atcheiving a determinate Proportion of Buſineſs in a leſs Time than the Private Pupil is able to perform under fewer Indulgences. And ſo what the Latter acquires from a Length of Time the Former will attain from Eaſe interchang'd with Application, and after All Both will be found at Equality. —But I leave this Head for the Subject of Morals, which one ſhou'd imagine wou'd be leſs expos'd to Corruption under a Private Tuition, where no viſible Temptations occur, than under a Public One, where Temptations abound. But it is a Miſtake That Youth are free from every poſſible Infection under the Roof of a Parent. For, admitting the Manners of a Parent, and his Connexions to be the moſt unexceptionable, it will be ſometimes in the Power of Servants, who think to ſecure the Favour, by ſoothing the Foibles of Youth, to defeat in one Moment what had been the Labour of Years. In ſhort, if, in ſpite of the moſt attentive Vigilance, the Private Pupil often happens to miſcarry, and the Scholar at a Public School, in the midſt of tempting Objects, often proves an exemplary Character, who can expreſſly pronounce Virtue, or Vice to be the Characteriſtic of Either, while Good, or Evil is promiſcuouſly the Growth of Each? —Whether of the Two moſt attend to the

Scholar's

Scholar's outward Addreſs, a Public, or a Private School, is our next Object of Inquiry. Undoubtedly the Parent, or Preceptor is almoſt always about the Perſon of the Private Pupil, and have therefore frequent Opportunities of improving it above the Public Inſtructor, which Opportunities I will allow Them to make every poſſible Advantage of. But are Public Inſtructors utterly regardleſs of the Behavior of Youth, under fewer Opportunities of improving it? Quite Otherwiſe. In one of Them a very conſiderable Streſs is laid upon it, where the favourite Sentiment of the Founder at every Turn addreſſes itſelf to the Scholar's Eye; for I conceive by the Word *Manners*,* Outward, as well as Inward Accompliſhments are intended. And to this Object is the Scholar's Attention conſtantly referr'd by the Maſter, as often as he does amiſs. But the different Effect of ſuch Attention in the Maſter can alone determine the Proportion of Attention with Preciſion. And to This, I mean to the reſpective Demeanor of the Scholar under Each I refer you for Information.—With regard to School-Correction much hath been, and more may ſtill be ſaid *for*, and *againſt* it. Where the Diſpoſition is of ſuch an untractable Kind, That all other Applications are loſt upon it, in ſuch a Caſe it were Cruelty to withold it. But it may be ſometimes adminiſter'd injudi-

* Alluding to the Motto of WILLIAM of WYKEHAM, *Manners makyth Man.*

ciouſly.

ciouſly. As when it is often inflicted, it becomes ineffectual: when without a due Regard to Temper, it is unreaſonable; to ſay no worſe of it. Yet I ſhou'd be puzzled to point out a better Expedient in the Room of it among the Public Schools. But if ſo many Perſons of abler Heads have before me been equally divided, is it to be wonder'd *I* ſhou'd heſitate how to determine on ſo nice a Subject? I therefore proceed to the next Object of Inveſtigation.—How far Obedience, or the Contrary, may characterize the Scholar educated at Home, and in a Series of maternal Indulgence, is not eaſy to diſcover, in order to make a Compariſon betwixt Him, and the Scholar educated abroad. I know but one way to come at the Meaſure of Orderlineſs in Both, and, That is, by following Each from the Place of his Education into Public Life, and obſerving which is the moſt orderly Member of Society.—Whether or no from the late Increaſe of Private Seminaries, and the ſuppos'd Decreaſe of Public ones, any Thing may with Certainty be concluded in Favor of the Former, and to the Diſadvantage of the Latter, is the Laſt Article of Inquiry.—It is a Doubt with me whether Public Schools are decreas'd; and if a Decreaſe has happen'd to them, whether or no ſuch Decreaſe has been occaſion'd by the Private Seminaries. I grant That the Public Schools, like all ſuch Bodies, are in a continual State of Fluctuation. So that whoever undertakes an Eſtimate of Them

Them from one Month, or one Year, may be liable to judge erroneouſly concerning Them. For what they loſe one Month, they gain Another, and if they ſink in Numbers one Year, they riſe the Next with Tenfold Addition. I will not however be poſitive, for I ſpeak it doubtfully, That ſuch Decreaſe has not happen'd; nor that it was not occaſion'd by the Private Seminaries (it being very poſſible) tho' perhaps other internal Cauſes have been equal to this Effect. As, a proper Exertion on the Part of the Maſter, the Miſrepreſentation of a few Seceders, and Malecontents, An Epidemical Sickneſs, or the Like.—From a School's Eminence, or Obſcurity nothing *for*, or *againſt* it, can with Certainty be concluded. For it often owes it's Eminence to Party Connexions, or to Private Friendſhips, Tenderneſs in the Maſter, a favourable Repreſentation of the Parents, and Children, and the Like; As an Obſcure One, not enough conſulting outward Appearances, may poſſeſs every Requiſite to be deſir'd in the beſt of Seminaries. There are a thouſand little Arts to be practis'd for the Support of a School in Reputation, which a Maſter of the greateſt Abilities, but of the ſtricteſt Integrity likewiſe, cannot endure to comply with. Nothing therefore is to be concluded, or inferr'd *for*, or *againſt* a School from this Head.

Having thus endeavour'd, according to my beſt Abilities, to diſcover on which ſide of the Queſtion are to be found the greateſt Advantages,

tages, but in vain, I now take my Leave of the Subject, and this Audience, with the following Obſervation: That, as no mere human Inſtitution is abſolutely free from Imperfection; So the Seminaries amongſt us, as well Public, as Private, are indiſcriminately productive of ſome Diſadvantages, amidſt a Number of Advantages to Society, proving undeniably the Truth of an excellent Adage,

That there is no Good without ſome Evil, nor Evil without ſome Good.

A Set of Latin Declamations.

N°. I.

An è ſuâ Republicâ rectè Plato Poetas expulit? —— AFFIRMAT.

Poſt innumeras ex Invidiâ profectas Accuſationes, Totque tui Nominis acerrimas Defenſiones, tuæ, Senex auguſtiſſime, Defenſionis Opus nunc demùm mihimet obtigit, periculoſæ plenum Opus Aleæ, quodque detrectandum ſtatuiſſem, niſi Te defendendo Virtutem, atque ejus Amicos unà planè defenſurus eſſem.—Sed eamus ad Cauſas, Cur è ſuâ Republicâ Plato Poetas expulit.—Caverat imprimis iſte ſagax Hominum Æſtimator ne quid Incommodi Malorum Conſuetudine caperet ejus optima Reſpublica. Novit etenim Civitati bene moratæ nullam poſſe capitaliorem Peſtem accedere Poetarum Contubernio. Unde proceſſit

proceſſit Impietas erga Deos immortales, et latè ſerpens, *In Patriam Populumque fluxit*. Hìnc habuit ſuos ſibi Natales, Obituſque Jupiter, necnon et Sepulchreta. Hìnc eidem aſcripti ſunt Inceſtus, Adulteria, Stupra. Hìnc Impudicis præfuit Venus; Ebrioſis indulſit Evius; Latronibus Adjutorem Seipſum præſtitit Mercurius. Nec Edicto Platonis exceptus eſt Homerus ipſe, quippe Qui Deos Imaginibus indignis aſperſerat. A ſalvâ Religione pendet omnino commune Bonum, cui Plato parum proſpexiſſe videretur, ſi Libros Homeri Civibus ad Libitum tractandos permiſiſſet. — At Homero perlecto quæ tanta Reipublicæ Incommoditas afferatur? — Nihilne Deorum in Cubiculis a Mulcibero factis obdormientium Deſcriptio Religioni obfuit? Nihilne Vulcani claudicantis, et Deorum ſuper Hôc cachinnantium Imagines offendunt? Nihilne cum Junone Jovis Altercatio muliebris tibi Stomachum movet? Nihilne Jovis in Idâ Monte cum Junone Concubitus tibi Pudorem incutit? Nec hoc tantum Nomine damnati ſunt a Platone Poetæ. Quippe nullis addictis Artibus, Otioque et Socordiâ Victum quærentibus oſtiatim (ut et Omnibus Ἀοίδοις, quos Græci vocant, aſſolebat) ab iis extimuit Plato ne peſſimos Affectus inferendo Republicâ Tempeſtates excitarent. In Ionicam, hoc eſt, diſſolutam Homeri Vitam ſeverè invehitur Plato, ut à ſuâ Civitate penitùs abhorrentem, Cui Vivendi Inſtituto Se fuiſſe deditum non obſcurè ſignificat Homerus, quando ſeveram

ram (* πικρὴν) apellat Ægyptum, cujus Edicto proviſum eſt Unumquemque ſemel in Anno coram Magiſtratu profiteri Ubinam, et Unde viveret, et quibus Modis Reipublicæ inſerviret. Experientiâ quinetiam compertum eſt apud Athenienſes Plebeiis Hominibus in Scenâ licuiſſe Patricios, prout vellent, aſpergere, Unde Simultates, Inimicitiæque graves Plebeiis cum Patriciis interceſſerunt. Hujus eſto Teſtis inſtar Omnium Ariſtophanes ille Comicus, qui Primores Populi Licentiâ effrænatâ perſtrinxit, Hominibuſque lectiſſimis illudendo ridendos exhibuit. Eóque venit Arrogantiæ ut ab ipſo Socrate non abſtinuit, etiamſi ſapientiſſimus Hominum ab Apolline Delphico prædicatus eſt. Nihil hic Mentionem facio de Archilochi acerbiſſimo Felle, mordacibuſque Dicteriis; Anacreontis omitto Spurcitiam, et Intemperantiam; Sapphonis invenuſtam Petulantiam, et Procacitatem Silentio prætermitto per Quos optimæ Civitatis Ordo miſceretur. Verum enimvero non eſt Opus ut iſtiuſmodi Exemplis diutius immoretur Oratio, cum Poetarum omnium Vita ferè ſimilis Platonis Inſtitutis abhorret. Nemini conceditur imprimis eſſe Poetæ, niſi qui fanatico quodam Furore fuerit afflatus; Quique Verſiculos Apolline Palatino dignos excudit reverà inſanit. Huc accedit quod, aſſerente Flacco, Poetæ Naturâ ſunt irritabiles. Siquis aliquo Caſu deliquerit, etiamſi non peccaverit in Eos, illicò commoventur,

* Μὴ τάχα πικρὸν Αἴγυπτον ἢ Κύπρον ἴδηαι. Odyſſ. P.

commotique ſeveriſſimis Iambis in eorum Adverſarios invehuntur; nec invehendo deſtiterint omninò, donec Eos, quibus infenſi ſunt, Odio Lucis emori fecerint. Hinc in Civitate Suſpiciones innumeræ ſuborientur, intactis etenim pariter cum Laceſſitis eadem erit Cura, ne laceſſantur Ipſi. — Sed ad alia tranſeo —— In adverſis Reipublicæ Temporibus cum commune Periculum Civitati ingruens conjunctas Omnium Vires, Animoſque deſiderat, in hoc Articulo Temporis ecquid a Poetis expectemus? Si penſandi ſunt Omnes in eâdem Trutinâ quâ poſitus eſt a ſeipſo Flaccus, ab illâ Cardine nihil ædepol Auxilii ſperandum eſt— Sed quoniam unus ex Poetis ſit Imbellis, non idcirco ſequitur omnes Imbelles eſſe, abundè pro me faciet, quod aſſeruit alibi Flaccus de Poetis in Genere, ſcilicet, *Militiæ Piger et malus eſt.* Hoſtili facto Impetu, *non tali Auxilio, nec Defenſoribus iſtis* pendebit Patriæ Salus, at ab iis, undè fortiter omnis externa Vis obſiſtatur. Sin omnino ſint inutiles in Expeditionibus bellicis Poetæ, nihil obſtat quin tranquillis Temporibus ad commune Bonum aliquid conferant. Secus autem Se Res habet. Omnis enim Vates Otio deditus, alienus a Negotio, *Verſus amat, Hoc ſtudet unum.* Reique Familiaris adeo omninò negligens eſt, ut *ſi decies centena dediſſes* hodie, *Cras nil foret in Loculis. Frugas conſumere natus*, Æſtate ludit, edit, bibit; alget Hyeme; tantâque Paupertate plerumque decedit, ut undè mortuus efferatur, huic minimè ſuppetit.

Sed

Sed ut Orationi Finis imponatur jam Tempus eſt, ne Pluribus immorando veſtrâ Patientiâ diutius abutar. Sufficiat (Auditores) allatis Argumentis oſtendiſſe Platonem non errâſſe, ſed omnino ſapientèr inſtituiſſe, cum è ſuâ Republicâ Poetas expellendos eſſe cenſuit.

A Latin Declamation. N°. II.

An è ſuâ Republicâ rectè Plato Poetas expulit? NEGATUR.

Utcunque Vobis (Auditores) eâ, quâ par eſt, Reverentiâ Platonem ſponte proſequar imò penè divinum exiſtimem, meherculè non is ſum, qui Platone nullos omninò Nævos agnoſcam; nedum ejus Vitia ſtultè cæcus pro Virtutibus habeam. — In Ejus Civitate commentitiâ multa ſanè Plato ſapienter inſtituiſſe mihi videtur. Hoc autem, quod ex eâ Poetas expellendos eſſe voluit, Inſcientiam ac Temeritatem (ſalvâ tanti Viri Reverentiâ) quodammodò arguit. Quod ad Impietatem ergà Deos immortales attinet, non eſt cur iſta Poetis referatur accepta, cum Vitio Temporum ſoli, Hoc eſt, Mythologiæ vernaculæ rectius imputetur oportet, Cui Poetæ faventes id ſolummodo quod Ore Omnium per innumeros retro Annos increbuerat expreſſêre Verſibus, ut inde Patrocinantibus acceptiores eſſent. A Poetis igitur abſit, procul abſit Impietatis ergà Deos immortales execrabilis Imputatio, quæ proceſſit imprimis a Vulgo, non a Poetis, aut Ἀοιδοις, quos vocant, qui primi Sacerdotes extitere,

titere, primos Homines Religionem, rectumque Cultum edocuerunt, ergóque Sancti κατ' ἐξοχὴν ab Ennio cognominantur. Hinc Ariſtophanes Orphei Laudibus hujuſmodi Verbis immoratur:

Ὀρφεύς μ' ὠ τελετὰς δ' ἡμῖν κατέδειξε φόνων τ' ἀπέχεσθαι. *

Hujus Ordinis erat Muſæus, Orphei Diſcipulus, qui Vaticinia, Hymnoſque compoſuit, ſacraque Inſtituta Filio ſuo inſcripſit. Ejuſdem etiam Ordinis erat Anthes Anthedonius, qui Deos Hymnis concelebravit, et Naturæ Facultates, Fœtuſque Verſibus deſcripſit. Talis etiam fuiſſe perhibetur Linus, qui de Mundi Generatione, Rerumque Principiis cecinit. In eâdèm Claſſe numerandus eſt Thamyris, qui de Religione, Morumque Originibus tractavit. Quos inter Alii perplures inclaruerunt, Onomacritus, Thales, Eumolpus Melampus, Epimenides; Omnes egregii Vates, quique de Cæteris optimè meruerunt. Hic adjiciatur quod de Muſæo prætereà memoratur, ſcilicet Artem medendi Gentibus intuliſſe; nec omittatur Heſiodum Agriculturæ Leges inſtituiſſe; et nemo non agnoſcat Homerum univerſas Virtutes Digito quaſi monſtraſſe, nec ſolum eas quæ ad Mores, verum etiam illas quæ ad Res, tum Politicas, tum Militares attinent. Obeamque Cauſam Homerum cum cæteris Ἀοίδοις non omninò a ſuâ Civitate expelli, vo-

* Batpax.

luit

luit Plato, ſed Ea tantummodo apud Ἀοιδὸς occurrentia, quibus ejus Civium Affectus inquinarentur. Fac autem Homerum ſub Imaginibus inhoneſtis aliquando Deos exhibuiſſe, nonne de Deis identidem honorificam Mentionem facit, cum omnia præclara a Deis accepta referri ſignificat hiſce Verbis?

Εἰ μάλα κάρτερος ἐσσι, θεός πό σοι τόγ' ἔδωκεν.

Cum Pietatem in Deos hoc etiam Verſiculo inculcat:

Ὅσκε Θεοῖς ὀπιπεύθηται μάλα τ' ἔκλυον αὐτῶ.

Cum denique Jovem Majeſtate verè divinâ ornatum induxit hiſce Verſibus qui ſequuntur

Ἦ καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων.
Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
Κρατὸς ἀπ' ἀθανάτοιο μέγαν δ' ἐλέλιξεν Ὄλυμπον.

Homerum malè audire eò quod Epitheton adhibuit Ægypto, Acerbitatis Speciem præ Se fert. Interea nullus dubito quin unde ſolummodo vellet exprimere Noſter Ægypti Mentem in ſuos Servos, Quorum ingentem habebat Numerum, Queiſque ſtruendis Urbibus, Aliiſque publicis Operibus aſſiduos Labores impoſuit. — Ad Auctorum comicorum effrænatam Licentiam apud Athenienſes quod attinet, cur in Eam Aliquis graviter invehatur prorſus admiror, cum Comediæ Finis inquiratur, Cujus eſt deridendum exhibere Vitium, quod cum ſit turpius in Homine Patricio quam in Ple-

beio, gravius in Hoc quam in Illo reprehendi debuit. Ariſtophanem Socratem liberrimè perſtrinxiſſe non inficior. Omnibus autem innoteſcit Socratem Infamiâ quâdam laborâſſe, quâ de Cauſâ Philoſophum aſpergere Jure optimo ſibi licuiſſe cenſeret Ariſtophanes. In omnibus fere Poetis Legentibus occurrunt nonulla vituperanda.—At apud Eos idcirco ſunt Omnia vituperanda? Minime Gentium. Non iſto Pacto ſtatuebat Plato, qui ſolummodo damnavit Ea quæ Moribus inquinandis conducere poſſe ſuſpicatus eſt.—Poetam naſci, non fieri confiteor. Omnes autem Poetas fanatico quodam Furore commotos eſſe minimè concedo. Quibus inerat plus Ignis Poetici quam in Pindaro, et Horatio? In Eorum tamen Operibus plus elucet ſenſûs, quam in omnibus aliorum Poetarum Operibus conjunctis. —In Poetas etiam invehitur eò quod Aliis iracundiores audiunt. Hoc autem conceſſo, non exindè ſequitur Eos aliis eſſe deteriores, cum, teſte Cicerone, Animi Bonorum ſæpe ſunt irritabiles, iidemque placabiles; Horatiuſque Seipſum depingit,

Iraſci facilem, tamen ut placabilus eſſet.

Poetas a Naturâ non tam Marte, quam Mercurio pollentes Militiâ eſſe Pigros haud inficior. Pugnandi tamen ſint licet exſortes, quid obſtat cur Alios ad Pugnandum excitare poſſint, *Martemque accendere Cantu.*

Poeta ſi ſit Otio deditus, at Otio non ignobili; nec inhoneſto, ſed Homine liberali digniſſimo. Si Reipublicæ Curis et Negotiis abhorreat,

abhorreat, non eſt quod Omnia fauſta ac felicia Reipublicæ cum cæteris haud æquè precatur, at potius quod iſtiuſmodi Curis prorſus impar eſt,—Interea Poeta nunquam minus otioſus eſt quam cum Otio indulget. Muſarum utpote Sacerdos, Muſis uſque Sacra facit, publicæque Virtutis Præco, Viros Origine, Sanctitate, Sapientiâ, Rebuſque geſtis inſignes Æternitate conſecrat. — Cum ſit Affectuum ferventior, cum Laboris a Pueritiâ inſuetus, nec eorum, quæ ad Rem ſive faciendam, ſive tuendam pertinent, ſatis expertus, quid mirum eſt ſi Poeta ſibi parum cavendo, aut Sibi nimis indulgendo, tandem decoxerit. In Proverbium abiit jamdudum Poetarum Pauperies. Pudeat autem iſtam Civitatem, quæ non Eos tam in Adverſis, quam in Proſperis æquè caros habuit.

Quocireà mecum, Auditores, Edicto Platonis improbato, pro tantis hiſce Meritis colite, defendite, fovete tales hos Viros, in deliciis Vivos habete, Mortuis debitas Exſequias exſolvite, Eorumque Memoriam omnibus Honoribus proſequimini.

A Latin Declamation. N°. III.

An è ſuâ Republicâ rectè Plato Poetas expulit?

AMBIGITUR.

Nolite mihi Vitio vertere, Auditores, oro Vos, obſecroque, quòd hìc Loci me videtis adſtantem, quaſi meis Auſpiciis, ac invocatus hoc Munus arduum ſuſceperim, haſce tantas Lites

Lites inter Oratores veſtros meo ſolius Arbitrio compoſiturus. Non eò Temeritatis, aut Arrogantiæ perventum eſt, ut id Officii captarem, cui gerendo Memet imparem non poſſem non agnoſcere. — Sed aliter eſt audactèr Officium appetere; aliter Munus ultrò delatum, imò Nobis ab Imperantibus impoſitum ſuſtinere. Hoc eſt Obedientis, et Morigeri: Illud Inſolentis et Audacis. — Sed Iſta prædixiſſe ſatis eſto. Quod ad Impietatem ergà Deos immortales, ut Inſcientis eſſet inficiari Poetas accommodâſſe multa Numeris, quæ a Deorum Majeſtate detrahebant; ita confiteatur oportet Unuſquiſque multa, quæ ad Deorum Cultum, Rituſque ſacros attinent, in Initio Rerum ad Eoſdem referri debere. — Et laudandus, et culpandus eſt Homerus. Laudandus eſt, utpote qui ſemper ab Invocatione Carmen orditur, qui Deos Hymnis Carminibuſque divinis amplificat. Culpandus eſt, quatenus ejus Numinibus Imagines indecoras aſtruxit, iiſque Mortalium Imbecillitates impoſuit. — Cum Bardos, aut Ἀοιδούς, quos Græci vocant, intueor, eorum vaga et erratica Vitæ Conditio mihi magnopere diſplicet; nec adducar ut credam Viros, qui, nulli Domicilio affixi, Victum quærebant oſtiatim cantando, Moribus inculpatis eſſe præditos potuiſſe. Cum verò ex adverſâ Parte reſpondetur. Eoſdem fuiſſe primos Hominum Legiſlatores, Sacerdotes, Magiſtros, utrinque diſtractus, omninoque Animi dubius, in Utrius eam Partes pro certo neſcio.—Quid ſibi velit Homerus cum Ægyptum

tum ſeveram apellat, an Induſtriæ Faſtidio, cui nunquam aſſueverat, et Ionicæ Vitæ Experientiâ, cui priùs aſſueverat, an Ægyptum, quam inviſerat olim, cujuſque Mores apprimè perſpectos habuit, accuratè et graphicè deſcribendi Conſilio, tot Annis interjectis, Equis unquam dijudicare poterit? Si quot Bonos carpunt, tot malos Auctores comici Dicteriis onerant, plus Mali, Bonine naſcatur inde, prorſùs ignoro. Verumenimvero non intelligo ſatis an Virtus, undique tuta per Se, Comicorum Impetus omnes non facile retundat Sed incertus hoc acerrimo veſtro Judicio dirimendum relinquo. — Cum Rebus altis intentus, Argumente incaleſcit, extra Se raptus eſt Poeta, *nec mortale ſonat*; at Humilioribus incumbens, qui modo *Phœbo digna locutus*, nunc philoſophatur, oſtenditque ſe non modò omnem Dicendi, ſed et etiam vivendi Rationem perſpectam habere. — Miſeret me magnopere Poetæ a Naturâ calidioris, Eundem tamen ex Irâ placabilem ſentiens, neſcio planè utrum Amore magis, an Miſericordiâ Poeta ſit excipiendus. Præcaviſſe certe ſatius eſt, quam Pœnituiſſe. Si verò Quis tantum profuerit, quantum prius obfuit, ut Detrimenti Modus ſtatuatur Judice opus eſt. Reipublicæ deeſſe Poetas Armis capiendis, queis haud idonei ſunt, nemo non agnoſcat; ſi vero minimè pugnantes Ipſi, Tubicinis Officio funguntur, Ædis et Cantilenis Alios ad Pugnandum exſtimulando, non omnino dicantur inutiles, etſi Stylo ſolummodo, non inſimul Gladio fuerint accincti. Quâ de

Cauſâ

Causâ mihi Queſtio exoritur, utrum Reipublicæ præſtat Aliquem pugnare, an alios Incitamentis ad Pugnandum hortari. Poetis hinc objicitur quod Otioſi ſunt, nec ullis Negotiis occupantur; quod ſi verum eſſet, non Honori, ſed Opprobrio Poetarum magno diceretur; quoniam qui Nihil agunt, male agunt. Strenuè reſpondetur inde Poetas Otioſos non eſſe, ſed honeſtis Negotiis exerceri, ſuam nempe Cuique Laudem tribuendo, Viros illuſtres honeſtando, Præconiiſque nunquam morituris ab Oblivione vindicando. Quomodo ſtatuatur in hâc Re difficillimum erit. Ii etenim, quos apricantes in Sole per Æſtatem, aut Hyeme Lecto indulgentes uſque Meridiem Otioſiſſimos eſſe ſuſpicarer, eodem Temporis Articulo, condendis Veriſibus exerceantur; Quique Cæteris agere nihil videntur, reverâ ſatagant.—Ex unâ Parte denique de Poetis aſſeritur in genere, quod Nummis parum ſint attenti, Reique familiaris Curam male gerant, ideoque Platonis è Republicâ rectè ſunt expellendi.—Quibus haud abnegatis, ab adversâ Parte ſolummodo regeritur facile poſſe Poetas in Sumptibus faciendis imprudentiores eſſe, quatenus Affectuum calidiores, a Pueris Otio dediti, Rerumque imperiti, Sumptibus non intellectis juſtos Reditus anteeunt; Ab Aliis interea Poetas aiunt in Anguſtiis oportere ſublevari.—Homines, queis olim Facultates amplæ ſuppeterant, Rerum improvidâ Adminiſtratione decocturos brevi facilè credo. Poetas autem, qui laborant Inopiâ, quique ſolummodo

modo ſcribunt ut in Diem vivant, nunquam decoƈturos vix Cuiquam credibile eſt. Deliberandum eſſe Quocircà cenſeo mihimet, An Poeta, quum Se, ſuamque Facultatem poeticam Reipublicæ Commodo diù conſecraverit, ſi Lucello, quod accepit inde, fruens, a Laboribus Genio indulſerit, è Republicâ Platonis ergò ſit expellendus, annon? Verùm Hoc, cum Cæteris ſupra memoratis, Acumine veſtro limatiſſimo dignior eſt Nodus qui ſolvatur.

For Examples of excellent Imitations of Cicero in the Declamation-Way, ſee *Quatuor Orationes habitas in Sacello Coll. Div. Johannis Evang. in Academiâ Cantabrigienſi coram Reverendo admodum Præfecto, Sociis, Reliquâque ejuſdem Collegii Juventute Academicâ.*

Autore PAWLET ST. JOHN, *Coll. Div. Joh. Evang.* A. B.

Printed at Cambridge in 1705, in 4to, on a fine Paper and Letter, and ſince reprinted at Oxford in 1772, in two Editions in 8vo, by *D. Prince*; and ſold by *J. Woodyer* at Cambridge.

An Anniverſary Latin Oration to be ſpoken at a School-Viſitation.

Oratio gratulatoria Anniverſaria coram Prætore pronuncianda.

Salvete ter, et amplius colendiſſimi (quotquot eſtis) hujuſce noſtræ almæ Matris Fautores!

tores! Salvete multum deſiderati! ac vehementi Tuorum Impatientiâ jam tandem ſatisfactâ, Inſtitutionis olim veſtræ Incunabula reviſatis, Exercitia noſtra ſolennia audituri.—Non tamen optatiſſimi quanquam adeſtis, eò pervenimus Arrogantiæ, ut ſperemus Noſmet limatiſſimo veſtro Ingenio unquam poſſe placere. Eſt meherculè cur de Nobis in Arenam literariam deſcendentibus coram Vobis omnigenâ Literaturæ Penu inſtructis valdè extimeſcamus. Ab Oratoribus tam puſillis et infacundis nihil non immaturum proveniat neceſſe eſt. Ubi verò Nervi intenduntur omnes, ac pro virili navatur Opera, licet Res male ceſſerint, infirmiſſimo tamen Conatui ſuus non deerit Honos. Freti itaque Humanitate illâ, quâ apud omnes inclaruiſtis, non minus quam Caritate, et Benevolentiâ, quibuſcum Omnes de Vobis bene mereri volentes proſequimini, Huc animoſius, atque fidentius ad Vos prodivimus, ſperantes ut Quicquid Auribus veſtris literatis apponetur æqui bonique conſulatis. Recoletis iſta Tempora cum in hoc ipſo Stadio Vos etiam inſudâſtis; recoletis iſtam teneram Ætatem, quâ Cenſoris acerrimum Judicium voſmet extimuiſtis; revocabitis in Memoriam trementes Proloquentis Artus, Senſus vagantes, Linguæ Hæſitantiam, Spiritumque non niſi ægrè receptum.—Sed ecce! quæ precabar Omnia ſunt rata. Benignitatem faciles Oculi, benignique Vultus ſatìs indicant, Succeſſumque promittunt.—Faxint hujuſce Loci Cuſtodes Genii ut ex Augurio tam

tam ſecundo omnia fauſta, ac felicia ad Nos redundent. Perſuaſum habete Nobis in Votis nihil amplius eſſe quam Lauream Sententiis veſtris adjudicatam reportare. Neque mehercule hæc eſt Homine liberali indigna Ambitio. In Re namque literariâ a Literatis prædicari, a Laudatis laudari, et potiſſimum Vobis

Principibus placuiſſe Viris non ultima Laus eſt.

An Engliſh Anniverſary Oration for the ſame Occaſion.

Reverend and Worſhipful Sirs!

From a State of Suſpenſe betwixt Hope and Fear, expreſs'd by longing Eyes, and liſtening Ears, increaſing according to the Nearneſs of your expected Arrival, when Inquiſition is to be made into the Meaſure of our Improvements ſince the laſt Year, at length we now preſent you with our united humble Congratulations on this our anniverſary Celebrity, and bid you welcome to this antient Houſe of Learning, where having once ſojourn'd, and acquitted yourſelves handſomely, you were hence tranſplanted afterwards to One of the Firſt Univerſities, and are ſince become ſhining Ornaments of it, as well as uſeful Members of the Community. Happy, thrice and more happy ſhall we pronounce Ourſelves, if, by your Indulgence, we ſhall be thought not unworthy ſome humble Station among the ſame venerable Seats of Learning.

ing. An Ambition This of Ours every way laudable and virtuous. For it is to deſire, That the Seeds of Inſtruction, which were once happily ſown here, may be ripen'd and brought to Perfection in a Place excellently fitted for the Culture, and Education of Youth. A Place where every Means of Information is at hand; where are Repoſitories of Learning, as well Public, as Private, of ſuch extenſive Compaſs, as to be calculated for the ſatisfying all Exigencies, and to which is an eaſy Recourſe. Where are able public Profeſſors, and private Preceptors, for the ſupplying of Youth with Knowledge in every neceſſary Branch. Where, in one word, to ſtimulate the Mind to Diligence and Emulation, honorary Rewards, and diſtinguiſh'd Encouragements are held out, and liberally propos'd. *Such* are the Views and Objects of our Ambition; and to *Theſe* as our ultimate End aſpire we daily. Nor in idle Wiſhes alone, unſeconded by proper Endeavours, aſpire we to them; but all our Actions, and general Conduct have uniformly been applied, and referr'd Hereto; and as much of our vacant Hours as cou'd in reaſon be ſpar'd from the neceſſary Refreſhments of Health have been allotted to them.— But of This Yourſelves are to be the ſole Judges. Our Fame and Fortune are in your Hands. On your Adjudication it alone depends what we ſhall eventually prove. We truſt however in the meanwhile, That whatſoever Allowances you wiſh'd

wiſh'd ſhou'd be granted Yourſelves in the ſame Circumſtances, wherein we ſtand, will indulgently be now granted us in the ſame Degree. Upon theſe Terms, and Theſe only can we look for an honourable Diſmiſſion.

Such Orations as the Two beforegoing are very properly put into the Mouths of adult Youths; but where, thro' the Declenſion of a School, the Senior is but a Stripling, Something more agreeable to the Size, and Age of the Speaker might be made choice of. As, in the following Examples:

Verſus anniverſariâ Scholæ Viſitatione coram Prætore pronunciandi.

Uxor ut Agricolæ, Feſto redeunte * Mariæ,
Excipit Hoſpitio ſimplice Ruris Herum;
Huic tenerum apponit Caſeum, cum Pane ſecundo,
Candidulis Mappis, Orbibus inque novis:
Cer'viſiæ mollis generoſos porrigit Hauſtus,
Ex Victu tenui paſcere deinde jubet:
Nos ita, Convivis tacti Ambitione placendi,
Quæ nobis adſunt Fercula ſola damus:
Nempe leves Nugas, et cruda Poemata Vobis,
Quæ laudet *Quarlus*, quæ vel *Ogilvus* amet.
Non tamen Auriculas violabit noſtra ſupellex,
Neve malo offendent barbara Verba Sono.
Excipite hæc tandem ſolito Candore, nec unquam
Speretis Pueros poſſe placere Viris.

* Anglicè *Lady-Day*.

Verſes

Verſes for an Anniverſary School-Viſitation.

All hail! thrice welcome to ſuch homely Chear
As our glad Family produces here:
No dainty Meats have we to pleaſe your Taſte,
Unſkill'd in Sauces, Novices in Paſte.
At beſt our humble Board can only boaſt
To furniſh out a Feaſt of bak'd, boil'd, roaſt.
Except in Trifle we ſhou'd chance to deal,
Or frothy Syllabubs conclude the Meal.
Such Plainneſs cou'd you bear, another Year
We'd treat you with a better Bill of Fare.

A Latin Oration on a Claſſical Argument.

Juvenis Spartanus, cui per Ætatem nondum Arma capere licuit, Militibus coactis, Hoſtem ſubitò ingruentem fugavit. Quâ de Cauſâ Capite damnatum Seipſum Verbis hujuſmodi defendit.

Imberbem coram vobis (Judices) habetis Militem, qui, periclitante Patriâ liberatâ, non, ut aliquis expectaret, pro Beneficio tali donandus eſt Coronâ civicâ, Signo Splendido, vel hujuſce Frequentiæ Præconiis publicis, verum O! prodigioſa atque antehac inaudita prorſus Compenſatio, Vitâ illâ, quam pro Salute veſtrâ noviſſimè Periculis objecit, brevi, privandus eſt; et cujus Auxilio factum eſt cur hic Loci judicantes aſſidetis. — Hujuſce Mentionem faciens nolo (Judices) arbitremini me

me Legem, quâ damnatus ſum, in dubium vocare velle.—Agnoſco planè. — Nolo pariter arbitremini me Lycurgi graviſſimi Exiſtimationem violare velle, quem in Honore ſummo ſemper habui meo autem Judicio (qualecunque eſt) nihil aliud Legum Latoribus quæritur (modò ſint boni) quam ut Civitatis Salutem provehant, augeantque; Cui Bono nequaquam hoc ſub Caſu ex Legis Scripto proſpiciendum eſſet. In Foro Rationis, quæ, pace veſtrâ, Legum Interpres exiſtimata eſt, memet abſolvendum fuiſſe perſuaſum habeo. Cenſetis autem (Judices) quod cum contrà Legis Scriptum peccatur, licet impræſens indè ſuborirentur Emolumenta, periculoſi nihilo ſecius Effectus evenire poſſent, ergòque Pœnis coercendum eſt. — Sed eſto Judices. — Ecquis veſtrûm eſt hodierno Die, qui in iiſdem Anguſtiis verſatus, idem non egiſſet? Ecquis in hâc Frequentiâ Catervas Hoſtium ſubito ingruentes patientèr aſpexiſſet, tacitèque vidiſſet Urbem vaſtari, Nequiſſimis altaria pollui, Templa Sacrilegis expilari, Matronas Immanitatibus excipi, Miſeriamque communem Incendio communi conſummatam? Quiſnam Laco ad Militiam nondum evocatus præ Legis Scripti Timore omninò dubitaſſet, Utrum Copiarum Imperium ſibi adhibere decuit, modo Conatus Hoſtium infectos reddendi veriſimilitudo foret? Ecquis uno verbo eſt, qui Pietatem in Patriam non magis Se præſtitiſſe cenſuiſſet Legem violando, quam religioſiſſimè ſervando; Legem inquam minus capacem, et Fine propoſito

excidentem. Quod ad me (Judices) attinet, Reipublicæ Bonum omnibus (quotquot ſunt) Legibus anteferendum ſemper exiſtimavi, utpote ad eum Finem ſolummodo perducentibus; nec adducar ut credam hujuſce Legiſlatoris Animum unquam fuiſſe Patriæ Servatorem Morte mulctandum fore, etiamſi Legis Scripto Ratio, quâ eſſet uſus, obſtitiſſet; ſed audacibus novitiorum. Conatibus ac temerariis Civitatem in Diſcrimen nunquam adducendam fore. Hìc nollem (Judices) exiſtimetis hiſce Verbis me veſtros Affectus movere velle, ut Sententiam reſcindatis, aut pro leviori mutetis. Minimè.--Legum Auctoritas conſervetur vel ejus Morte quo conſerventur, ad Quas nunc ſatisfaciendas haud minus promptior eſt, quam ad violandas antehac. Eja ergò adeſdum Lictor, Officioque quam celerrimè fungaris, ne, vocante Patriâ, quod reliquum eſt Vitæ Legibus iterum violandis exerceatur. Tu vero Sparta floreas indies, auctior, atque altior aſſurgens, et quodcunque Fortunæ. Caſibus acciderit, quodcunque de Terris aliis, Civitatibus, aut Regnis fiet, inviolata Tute ſemper dominere.

An Engliſh Oration on a Claſſical Subject.

Caractacus *the Britiſh Prince addreſſing* Claudius *the Roman Emperor.*

By the Chance of War, to which every Soldier, is indifferently ſubject, I ſtand before your Imperial Highneſs a ſad Inſtance of the Viciſſitude

Viciſſitude of human Affairs; and from which the ſtrongeſt Army, the longeſt Experience, Courage, and Conduct united are no certain Exemption. By the Corruption of a General an Handful of Men hath put to Flight a ſuperior Army; or a falſe Alarm hath occaſion'd a Panic; or a Feint on One Side hath transferr'd the Victory to the Other where it was leaſt expected. Either of theſe Accidents having befallen your Army might have reduc'd *Oſtorius* to the Circumſtances I now ſtand in; and I that am a Captive ſhou'd have then been humbly ſollicited as a Conqueror in behalf of the Conquer'd. Had I been as inclinable to forgive, as yourſelf to commit Hoſtilities, I ſhou'd not have been here ſeen under the wretched Appearance of a Captive, thus unworthily manacled, and fetter'd, but attended with a Train every way ſuitable to my princely Rank and Character, and propoſing Offers of Alliance and Friendſhip with you. But an Idea ſo directly deſtructive of Honour in every Senſe of the Word, and ſo fatal to Public, and Private Good, I deteſted utterly. Poſſeſs'd of hereditary Dominions, which I thought it incumbent on me to tranſmit whole and undiminiſh'd to my Deſcendants; bleſs'd with a Conſort adorn'd with all Virtues, and endear'd to me by two Princeſſes of amiable Manners; anxious for the Fortune of two Brothers, who look'd up to me for Aſſiſtance in all Exigencies; and entruſted by the *Silurian* Eſtates with the Su-

preme Command of the combin'd Armies, I beheld for a time with juſt Indignation the repeated Inſtances of your Oppreſſion, till, unable to bear Them any longer, I ſtood foremoſt in the Defence of my Country, reſiſting for a Succeſſion of nine Years your Inroads under *Aulus Plautius*, and *Oſtorius*, whom, but for the *Queen* of the *Brigantes*, I might have oblig'd to retire unſucceſsfully to the Continent. Nor have I to charge myſelf herein with any Thing culpable, foraſmuch as I did only what every man of Honour, what a Patriot Prince, what yourſelf in the ſame Circumſtances wou'd have done. In what Aſpect ſoever I may be regarded by your Imperial Highneſs, you will admit, That as, by thus holding out againſt you, my Fortunes are become deſperate, ſo by the Same your Highneſs hath acquir'd a larger and more abundant Increaſe of Honours. The late Advantages obtain'd over the *Silurian* Eſtates by your General *Oſtorius* are ſpoken of in the ſame high Terms, as the Victory gain'd over *Syphax* by *Scipio*, or as That of *Paulus* over *Perſeus*; and even the Senate have decreed a Triumph in Honour of *Oſtorius*. Whereas had I tamely ſurrender'd up my Sword in the Beginning of the War, I myſelf had periſh'd in Oblivion, Theſe Triumphs had never been exhibited, and your Name had been handed down to Poſterity with leſs Eclat.—Thus far have I been inſtrumental in advancing the Glories of your Reign.

Reign. How much farther I may prove inſtrumental to that End will alone depend on the Courſe you ſhall order to be taken with myſelf, and the Reſt of the Captives here preſent. I ſpeak it not on my ſingle Account only, for to me Life can hardly be deſirable under the Loſs of a Kingdom, but for the Sake of theſe dear Objects of my Regard, for whom I wiſh to live. On their Accounts I therefore obſerve, That, if the Charge you give concerning us be ſevere, you may make yourſelf dreaded by your Enemies, without adding to the Liſt of your Friends; but if, contrariwiſe, it ſhou'd prove merciful, you will occaſion your Enemies to become your Friends, but eſpecially Thoſe, who now wait with Anxiety the Declaration of your ultimate Will and Pleaſure. ——

After All it cannot be denied, That Youth improve not in Compoſition anſwerably to the Pains we take with Them. Indeed we cannot expect it. For unleſs there be Parts in the Learner, or the greateſt Induſtry to ſupply the Want of Parts, if the Pains taken by the Teacher be never ſo conſiderable, he cannot hope for an anſwerable Progreſs. Hence it is That, a few Boys of ſuperior Abilities excepted, Some attain only to Mediocrity, while Numbers attain hardly to That. And This holds more eſpecially with regard to Verſe-Compoſition. But even in Proſe-Compoſition, where leſs Abilities are requiſite, it is but too remarkable. Nay where no Parts,

or Invention are requir'd, and only common Attention, and Retention are neceſſary, we cannot under extreme Labour, and repeated Inculcation give Them a tolerable Style in the making of Latin. For the ſpeedier Attainment of which, if the Nature of my preſent Engagements admitted of it, I wou'd introduce among my Scholars the ſpeaking of Latin in common, not only during the School Hours, but alſo for a Number of Days in a Week, at their Meals, and in the Midſt of their Amuſements, Myſelf, or an Aſſiſtant, who ſpoke pure Latin, always attending in perſon, to prevent the ſpeaking of Engliſh at ſuch times; and to correct the falſe Latin, that ſhou'd be ſpoken, by ſubſtituting better in the Room of it. And to furniſh Them with Latinity for Expreſſion in ordinary Converſation, I wou'd accommodate Them with a Set of Familiar Dialogues in Engliſh and Latin, after the Manner of *Boyer*'s Engliſh and French Dialogues, or *Poſſel*'s Greek and Latin Dialogues, of which I perſuade myſelf Youth might hereafter avail Themſelves, as *Merchants*, as well as *Men of Letters*, among Foreigners, who being often converſant in Latin are known either for the Sake of a more eaſy Communication, or on Account of Privacy, to reſort rather to ſuch Engliſh Traders upon Change as are ready Latiniſts, than to ſuch as are not.—Which I mention in order that ſome Gentleman in the School-way may be tempted to make Tryal of it, under a Perſuaſion

Perſuaſion it cou'd not fail of Succeſs, conſidering eſpecially the Feaſibleneſs of it, how ſtrongly Men of Learning have recommended it, and the known Experience of the Practicableneſs of it.—Such is the Feaſibleneſs of it, that it needs no Words to make it more plain.— It hath moreover been honour'd with the Sanction and Approbation of the Learned. Mr. *Locke*, one of the ſhrewdeſt Obſervers on the Subject of Education, remarks, That, "if we conſider it, Latin is no more unknown "to a Child, when he firſt enters into the "World than Engliſh. And yet he learns "Engliſh without a Maſter, Rule, or Gram-"mar, and ſo might he Latin too, as Tully "did, if he had Somebody always to talk to "him in this Language. And when we ſo "often ſee a French Woman teach an En-"gliſh Girl to ſpeak French perfectly in a "Year or Two without any Rule of Gram-"mar, or any thing but prattling to her, I "cannot but wonder how Gentlemen have "overſeen this Way for their Sons, and "thought Them more dull and incapable "than their Daughters. If therefore a Man "cou'd be got, who himſelf ſpeaking good "Latin, wou'd always be about your Son, "talk conſtantly to him, and ſuffer him to "ſpeak or read Nothing elſe, This wou'd be "the true and genuine Way, and That which "I wou'd propoſe, not only as the eaſieſt and "beſt, wherein a Child might without Pains, "or Chiding get a Language, which others

"are

" are wont to be whipp'd for at School Six " or Seven Years together, but alſo as That " wherein at the ſame time he might have " his Mind and Manners form'd, and be in- " ſtructed in ſeveral Sciences to boot." *Locke* on Education, Sect. 165.—And Lord *Kaimes* on the ſame Subject affirms, " It is a groſs " Deception that a Language cannot be taught " without Rules. A Boy, who is flogg'd into " Grammar Rules, makes a Shift to apply " Them; but he applies Them by Rote as a " Parrot. Boys for the Knowledge they ac- " quire of a Language, are not indebted to " dry Rules, but to Practice, and Obſerva- " tion." See Looſe Hints upon Education, by Lord *Kaimes*, page 251.

But as theſe may be call'd the Reveries of ſpeculative Men, let us advert to Matter of Fact, or Experience, which is unanſwerable. —A lively, ſenſible Youth about Thirteen Years of Age. Son of an Equerry to the late King of France, having been left under the Care of a Friend of mine to catch a little Engliſh, excepting a few wrong Idioms, was able in the Space of Two Months, to ſpeak it with the greateſt Eaſe and Readineſs.—Whence I naturally conclude That the ſame Youth under the ſame Opportunities of ſpeaking Latin, might have made equal Improvements in that Language. By which I do not intend, nor indeed cou'd either of the judicious Authors abovemention'd have intended, That a thorough Latiniſt is to be form'd by merely

merely ſpeaking of Latin, but only, That, in conjunction with the Rules of Grammar, and the pureſt Authors, Terence, Cicero, Cæſar, Nepos, Virgil, Horace, Latin is attain'd more expeditiouſly by Speaking it.—Shou'd it be ſaid Here, That in Public Seminaries the Scholars are generally good Compoſers, yet they ſpeak not Latin in common, I reply, That of the large Numbers in thoſe Seminaries many compoſe very well, while the Reſt attain only to Mediocrity. That many write ſo well is owing to their compoſing at an early Period, and to compoſing often, which is aſſiſted by large Portions of the Claſſics committed to memory; and, Laſtly by continuing at School longer than Youth are known to remain at the more private Seminaries, whence they depart before their Intellects are come to Maturity.

Before I conclude, it may be requiſite to remove ſome Objections which have been, or may be made to the Praxis.--It hath been alledg'd, That, if the various Helps for Themes already publiſh'd be conſidered Such as *Clarke*'s Formulæ Oratoriæ; Selectæ è Profanis; *Seneca*'s Morals; *Lycoſthenes*'s Apothegms; *Eraſmus*'s Adagies, and ſome others which ſhall be nameleſs for Reaſons obvious to Teachers; Muſæ Anglicanæ; Carmina Quadrageſimalia; *Bourne*'s Poems; Muſæ Etonenſes; Luſus Weſtmonaſterienſes; *Burton*'s Sacræ Scripturæ Locorum Quorundam Metrica Verſio; *Alſop*'s

Alſop's Odes; *Popham*'s Selecta Poemata Anglorum; *Buchanan*'s, and *Johnſton*'s Pſalms; with the Limon, or Miſcellaneorum Liber of Sir *William Jones* * for Verſe, amidſt all theſe Aſſiſtances it has been alledg'd That a Praxis is unneceſſary.--To wich I reply, That All theſe, and the like Aſſiſtances united, altho' very good Helps, when a proper Uſe is made of Them, are ſtill incomplete, unleſs accompanied with ſome Book exhibiting at one View to the Sight, in an orderly ſucceſſion, a Series of Engliſh and Latin Exerciſes for the greater Encouragement of the Scholar, who, for want of ſome ſuch Aſſiſtance, is oftentimes at a Loſs How to proceed, but having This in View before him is immediately ſet a-going. Whereas it may be ſaid, as indeed was once ſaid to me, by a Gentleman, to whom I communicated the Plan of the Praxis, That it wou'd be more perfect, if a Greek Praxis were added, I return the ſame Anſwer to ſuch Perſons, as I did to the Gentleman alluded to: That when Youth are come to ſuch Habits of Thinking and Writing, as to be capable of making Engliſh and Latin Exerciſes agreeably to the foregoing Exemplifications, a Third Praxis for Greek Exerciſes will be needleſs. After a like Acquaintantance with the Greek Authors, they will imitate Them alſo without a Praxis eaſily.—Foraſmuch as it hath been inſinuated, That a Praxis encou-

* See Poeſeos Aſiaticæ Commentariorum, Libri Sex.

rages

rages Idleneſs in Youth, tho' this Inſinuation hardly deſerves an Anſwer, yet in order to remove every the ſlighteſt Occaſion of Offence, let it be remember'd, That the Praxis is not a Common Place-Book, to which Idleneſs may with Certainty recur upon all Occaſions for Aſſiſtance, but a Formulary, by which Beginners are inſtructed in the Manner How to place their Ideas in the making of Engliſh, and Latin Exerciſes. So that this Objection is altogether ill-founded, unleſs it can be ſaid, That the Matter out of which *Nine* Engliſh, and *Six* Latin Themes are form'd, include the Sum of Morality, which is as abſurd as to ſay, That a Part is equal to the Whole. —With reſpect to the Parſing Praxis, I can eaſily conceive it may be ſaid, That it is not of ſuch Extent as might have been expected, That is, not of a Length ſufficient to ſerve the Purpoſe of Inſtruction. — I reply, That I never intended to give a complete Parſing Praxis, which wou'd have ſwell'd this Work beyond Meaſure, and wou'd have look'd like an Expedient to make a Book; but only to furniſh the Learner with a Sample of Parſing, by which a Scholar, ordinarily vers'd in the Rules of Grammar, may, mutatis mutandis, without any farther Inſtruction, eaſily perform afterwards all the Proceſs of Analyſis. — It may probably be thought arrogant, or however accounted as impoſing unneceſſary Labour on myſelf, That I ſhou'd add Examples of Scripture Tranſlations, when the Scholar might

might have been referr'd more uſefully for Himſelf, as well as more conveniently for Me to Tranſlations of the Pſalms in Engliſh, by Meſſrs *Addiſon*, and *Merrick*, or to Bp *Lowth*'s Hebrew Lectures, or to *Buchanan*'s or *Johnſton*'s Pſalms in Latin. Where I beg leave to reply, That when I ſubjoined ſuch Tranſlations, I never had the Vanity to ſuppoſe them fitter Objects of Imitation for Youth than any which bear the Names of thoſe juſtly celebrated Authors, but only by ſhewing Youth How ſuch Portions of Scripture might otherwiſe be render'd, to provoke Them alſo to the ſame Exertions with the more Chearfulneſs.—As to the Labour expended on ſuch Exerciſes, I wou'd have it underſtood, That ſo far from accounting any thing a Labour which in any wiſe may tend to promote the Good of the riſing Generation, it is, and hath been the cheif Object of my Life to ſerve Them. — I can imagine, That, if as many Species of Metre had been employ'd, as there are Examples of Lyric Exerciſes in the Praxis, it might have prov'd leſs exceptionable to Some.—I grant it might have given the Praxis a more ſhewy, ſplendid Appearance, and wou'd have been a Proof of it's Author's Adroitneſs in the Compoſition of Lyrics. But I confeſs, That as I do not underſtand How ſuch a Change cou'd have anſwer'd any material Uſe, or Purpoſe to the Scholar, or have been in any Degree for the better; So neither is the want of it any more a Proof ſuch a

Change

Change wou'd have been attended with Difficulty, than *Alſop*'s Uſe of only Three Species of Metre in his Two Books of Odes is a Demonſtration he cou'd not have expreſs'd Himſelf with equal Eaſe in other Kinds of Metre at the ſame Time.—When I firſt enter'd on the Praxis which was not without a Wiſh I might have been anticipated in it by ſome other Perſon equally ſollicitous with myſelf for the Good of Youth, but under fewer Engagements, and having better Abilities for the Taſk, of which Deſcription are Numbers in our Seminaries, as well Private as Public, and at whoſe Feet I cou'd have gladly ſat as a Diſciple, I deſign'd it for the ſingle Benefit of the Scholars under my more immediate Care; but having communicated the Deſign, with a Specimen, and Syllabus of the Work to ſome Inſtructors in our Public, and Private Schools, who ſignified their Approbation of it, and expreſs'd their Opinion of it's Uſefulneſs in Schools, I was encourag'd to publiſh it under the preſent Appearance.—How this Undertaking may be receiv'd by the Public is uncertain; but, if a Treatiſe written expreſſly for the Preſervation of Health among the *moſt helpleſs*, as well as the *moſt innocent of our Species*, tho' the Gentlemen of the Faculty ſaid at the Time, That a Line of *Diſcrimination* had unfortunately been *omitted* in it, yet having a *viſible Tendency* to promote ſo benevolent a Purpoſe,

was

was eagerly ſought after; I wou'd hope, That a Work as expreſſly deſign'd for the Cultivation of *Young Minds*, at an *early* Period, even from the *firſt Opening* of *Intellect*, tho' perhaps it ſhou'd happen to fail of Execution in *ſome* Parts, will have every reaſonable Indulgence from a candid and generous Public, at whoſe Tribunal I muſt alone expect ultimately to ſtand, or fall.

MVSEVM
BRITAN
NICVM

THE END.

ERRATA.

Page 62. l. 29. *for* iheſe *read* theſe
65. l. 16. dele Comma after *Income*
136. l. 8 *for* pendent *read* pendet
170. l. 18. put in N°. VIII.
185. l 38. dele Comma after *Satrapæ*
186 l. 22. *for* Nihil huic qood *read* Nihil hìnc quod
189. l. 19. *for* Opportune mihi venis O Vulcane *read* Opportune venis mihi jam Vulcane
197. l. 15. *for* quia *read* quin

N.B. An undeſign'd Omiſſion of *One* Article, viz. *Verſes made from diſarrang'd Matter of the Poets*, which *was* in the *Specimen*, has happen'd; but this it is hop'd will be compenſated by *Six additional* Articles in *this* Work, which *were not* in the *Specimen*.